

THE MESSENGER.

Dr A H Strickler
14 Feby 83

"AS THE TRUTH IS IN JESUS."

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Poetry.

DISAPPOINTMENT.

All round the rolling world, both night and day,
A ceaseless noise ascends from those who pray—
"Thy will be done on earth, as now in heaven,
Unto our souls a perfect choice be given."

All round the rolling world, both night and day,
A ceaseless answer comes to those who pray—
By shattered hopes, crossed plans, and fruitless
pains,
Thy heavenly Master thine allegiance trains.

Guessing some portion of His great design,
Thou seek'st to forward it by ways of thine;
He, who the whole disposes as is meet,
Sees a necessity for thy defeat.

Yet to the faithful there is no such thing
As disappointment; failures only bring
A gentle pang, as peacefully they say
"His purpose stands, though mine has passed away."

All is fulfilling, all is working still,
To teach thee flexibility of will.
To great achievement let thy wishes soar,
Yet meek submission pleases Christ still more.

When love's long discipline is overpast,
Thy will, too, shall be done with His at last;
When all is perfected, and thou dost stand
Robed, crowned, and glorified at His right hand.

Communications.

For The Messenger.

WALTON'S POLYGLOTT.

There has lately come into the possession of the Seminary Library a very valuable work, and it is due to those who so generously contributed towards its purchase that some account of it should be given in the MESSENGER. The work referred to is Walton's Polyglott. Including Castell's *Heptaglotton*, which was published as a supplement, it comprises eight large quarto volumes. The first six constitute the Polyglott proper, which was begun and completed during the Civil war in England. It was published in 1657, and dedicated to Charles the Second, though there are some copies with a dedication to Cromwell.

It contains the original texts of the Old and New Testaments, with nearly all the Oriental versions known at that day. The first four volumes are devoted to the Old Testament. Then we have, first of all, the Hebrew, with the literal interlinear translation of Arias Montanus, with the Massoretic punctuation, the extraordinary letters, &c., but not the Keri's, or marginal readings, which are collected and discussed in the sixth volume. Besides the Hebrew text, we have the Samaritan recension of the Pentateuch; the Septuagint according to the Roman edition of 1587 and with the various readings of the Codex Alexandrinus; the fragments of the old Latin version (the Itala) collected by Flaminio Nobilius; the Vulgate according to the Roman edition with the corrections of Lucas de Brugge; the Syriac Peshito; an improved edition of the Arabic version; the Targums or Chaldee paraphrases; the Samaritan translation of the Pentateuch; and finally, the Ethiopic version of the Psalms and Canticles. All these texts, provided with Latin translations, are arranged synoptically, so that the reader has them all at the same time under his eye. In addition, the fourth volume contains two other Targums on the Pentateuch, and a Persian version of the Pentateuch. The New Testament is contained in the fifth volume. The Greek text with some changes is printed from the folio edition of Robert Stephanus (1550), with Arias' Latin translation and the various readings of the Alexandrine Codex. By the side of the original Greek, we have the Syriac (Peshito), the Latin (Vulgate), the

Ethiopic and Arabic versions, together with a Persian version of the Gospels, each with a literal Latin translation. Besides these texts, the Polyglott contains what was for that day a complete Biblical apparatus. We need only mention Walton's *Prolegomena* in the first volume, and the extensive critical collections, filling the whole of the sixth. Castell's *Lexicon Heptaglotton*, pub. 1669, is comprised in the seventh and eighth volume. It is a Dictionary of the seven Oriental languages (Hebrew, Chaldee, Syriac, Samaritan, Arabic, Ethiopic and Persian) found in the Polyglott, at which Castell labored eighteen years, working from sixteen to eighteen hours a day.

This gigantic work was undertaken by Brian Walton, afterward Bishop of Chester, with the assistance of the greatest Biblical scholars of England, at a time when England had great Biblical scholars, among whom were Castell, Pococke, Hyde, Loftus, Whelock, Greaves, Samuel Clarke, and many others. It has never been republished, and as it is almost indispensable to the Biblical scholar, it has become scarce and dear. A copy, complete and in good condition, was lately offered to the library at a very low price. It was necessary, however, to give an immediate answer; and so the Librarian, after consulting several friends, assumed the responsibility of accepting the offer, in the confident expectation that the funds would be readily furnished by the friends of the Church. In this, he is happy to say, he was not disappointed. He sent out a few letters, to nearly all of which he received a favorable reply, so that when the work arrived there were only due \$16 50, and, a few minutes later, a good providence brought a draft from the Librarian's brother in Colorado for \$20, and the work was paid for. Since then he has received \$15 additional, which he has handed over to the Library fund. The work cost \$116 50, though it can rarely be had now under \$200. It only remains for the Librarian to express his thanks to those who have so kindly contributed of their funds, and to say that they shall receive credit by having their names recorded on a fly leaf as the donors of the work.

LIBRARIAN.

For the Messenger.

OUR CHURCH IN NORTHERN ILLINOIS.

It seems to us a mistake that an English mission of the Reformed Church has not yet been commenced in Chicago. In our judgment such a mission is quite as important as the one in Washington. Chicago, it need not be told, is the metropolis of the great Northwest. It is true that our membership is mainly scattered throughout the rural districts, and that of our Church found in Chicago has hitherto been chiefly German; but the settling up of country districts has caused a gradual flow of population into the city, and among this population is now to be found quite a number of English members of the Reformed Church. There is little meaning and less use in magnifying this call to establish the Reformed Church in Chicago, and then pour out severe reprimands upon the Church for gross neglect of duty. As the Reformed population in the Northwest is even yet comparatively few, our material in Chicago has been very small; but the time has now come most certainly when a church is needed there, and unless it is established the interests of the Church in the country districts will seriously suffer. One church once established in such a city means that it will not be long before others will grow up around it. As all other veins of life blood flow back into that growing city, whilst the arteries flow out into the country districts, so our Church in that country must have some connection with this great throbbing centre or suffer great loss. A little heroism in the way of liberality and self-sacrifice, such as were exhibited in the case of Pittsburgh or Washington, would in a few years give us a flourishing English Reformed church in Chicago. The material is there to begin with. The matter is urgent and should not be postponed any longer.

But our purpose in this article is rather to speak of our Church in the country dis-

tricts as we formed a slight acquaintance with it in our recent visit. One of our oldest ministers in that section is Rev. D. Lantz, now pastor of the Forreton charge. The Classical missionary anniversary of the Southern section of the Classis was held on the 14th of September in a grove near Forreton. The number present would not be considered large for such a meeting here in the populous East, but it was made up of representatives from the different sections of the Classis, and the greater portion of the ministers of the Classis was present. The service was well arranged by Mr. Harry Wetzel, President of the Association, and all the parts were well carried out. At this meeting we began to make our acquaintance with the Pennsylvanians scattered throughout that section. They had come from Northampton, Union, Centre, Blair, Franklin, and other counties of our good old Commonwealth. We were specially pleased to meet with several from Easton and the country near our native place. The wife of Rev. Jos. Sechler was a Miss Hartzell, whose father's family occupied a pew just in front of ours in the Reformed church in Easton during Dr. Wolf's pastorate. A Mrs. Auman was formerly a Miss Lattig, who had been a scholar in a class taught by a young lady in the Reformed Sunday-school, who sustains a very near relation to herself. She remembered her teacher as a model teacher and spoke of her with great affection. Another lady had come ten miles to hear and shake hands with us, a Mrs. Woodring, who had been a Miss Sophia Lerch, and resided on Chestnut hill near Easton, daughter of Mr. George Lerch, one of the old members, and an elder, of the Reformed church of Easton. Elder Zollinger's wife was a Miss Stine, whose father was an elder in the Green-castle congregation, whose remains we buried during our pastorate there. During our stay in Forreton we met that pioneer missionary in the West, who had just removed to this place from Iowa. He recalled the days when the country about Forreton was a vast unbroken prairie, where wild beasts still had their lairs, and the bleak winds whistled over a comparatively uninhabited country. Mrs. Weber (a daughter of father Hoffeditz, of sainted memory) we found prostrated on a bed of sickness, for a long time entirely helpless, yet holding fast her firm confidence in her Saviour. We took dinner at the house of a Mr. Nickodemus, whose wife was a Miss Fouse, both names familiar about Martinsburg, Blair Co., Pa. We shall not soon forget the hearty hospitality we enjoyed, and the pleasant conversation, in this kind and intelligent family. These are examples only of the numerous friends we met from the old Keystone State. No one from Pennsylvania can long remain a stranger in their families.

On Sunday we had the pleasure of preaching twice in the Reformed church in Forreton. The building is very neat, and the congregation earnest and active. We referred in our last article to the town of Freeport, the county seat of Stephenson county, a place of about 10,000 inhabitants, where the Germans have preceded us in establishing a mission, but where we have as yet no English church. An active young minister could find material here ready to organize a congregation. A very slight addition to our missionary contributions would support him for a time until the congregation should become self-supporting. The Rock river country is the richest section of the State of Illinois. It is destined to become densely populated in the near future. This is the section occupied by the Northern Illinois Classis. In the very richest portion of it is nestled the little village of Dakota, where the young college is located.

When one stands in this Western border of Illinois, within thirty or forty miles of the great American river, he seems near Iowa, Nebraska, Kansas, and Dakota, those great States in which our Church is just being started. We regretted that our time did not allow us to visit some of the brethren in Iowa, to whom we were so near. Emigration is constantly moving into those States. People talk of moving to Nebraska, Kansas, and just now espe-

cially to Dakota, which is about organizing a State government, preparatory to being admitted into the Union. This is the land of the future. In this great Mississippi valley will be congregated the millions that will form the centre and heart of our growing nation. Young men of the best talent in the ministry can here find opportunity to found churches and grow up with the country. We feel sure that if the opportunities were properly estimated they would press towards this region until the old and populous East would feel still more the necessity of raising up men to fill the home fields. Could we have extended our trip down into Kansas, and met our old friend, Rev. I. G. Brown, and another, Rev. D. B. Shuey, we would have been satisfied for once. We need more such men to enter our missionary outposts. When our experienced and talented pastors break loose from the old associations of nearly a life time to plant themselves in these centres of the West to labor for the Church, the missionary spirit will begin to work effectually.

There is an imperfection and a drawback in the general missionary work in the West to which we cannot refrain from referring. If the leading denominations of this country could form a coöperative union in this work, immense advantage might be easily secured. The sect spirit is the bane of Protestantism. Every little village and hamlet throughout the West must have at least a dozen churches. A citizen of Princeton in Illinois told us that in his town of 4000 inhabitants there were no less than fourteen churches. Some villages of from 300 to 400 inhabitants must have six or eight congregations. It seems useless to find fault with what is inevitable; but we could not help picturing what might be all through the West. In every such village and town we pictured one or two large churches, buildings that would command respect as specimens of architecture, filled with large congregations, and supporting each its pastor. That picture might be realized, to the saving of millions of money, and untold self-denial on the part of missionaries. All that is required is that the spirit of denominationalism should be made subordinate to the spirit of the one holy, catholic Church. But we must take the situation as we find it. With all the disadvantages that attend the divisions of Protestantism, there are also doubtless advantages. These numerous struggling churches will some day be all filled with a teeming population, each having quite as many members as can be properly cared for by one pastor. Such result will come, not from this spirit of division and rivalry, but from the fact that the West is so rapidly filling up with a population that will soon number its hundreds of millions. Of this immense population we shall, after all, rejoice that a due proportion are gathered into the *Reformed Church in the United States*. T. G. A.

For the Messenger.

CONCERNING OUR MISSION IN INDIA.

This is the caption for an article in the *Kirchenzeitung* for September 19th, written from Raipur, India, by Rev. J. Hauser. It should be born in mind by the reader that this missionary has a separate field, though laboring in connection with Rev. Oscar Lohr and his son, and in the same general locality, among the Sutaras in Central India. The missionary has not been long in the field, but he is evidently deeply in earnest, and we trust he will yet find great success attending his self-denying labors. We regret that lack of time prevents us from presenting a more correct and smooth translation of the original.

V. H.

"It will delight the beloved readers of *Kirchenzeitung*, to learn that the new school-house (which can be used as a chapel also) is furnished with its bell of 304 pounds weight, through which, it is to be hoped, the tardy scholars may be urged to greater punctuality. This bell will also warn the natives dwelling in the vicinity to assemble for divine worship on the Christian Sabbath, for there has been a great lack in this regard hitherto. It has been rung on Saturday evening, even, that

they might know the approach of the Lord's Day. Yet they will, as we well know, only celebrate the Sabbath properly when they experience the truth of the gospel in their heart. This is certain that some who know something of the name of Christ, do give themselves to sport on the Sabbath.

"Lately on a Sunday, a native came to us with his son, who is a scholar in our Sunday-school, and said that the boy must go with him daily to pick berries. We urged, and besought him to leave the child free that we might explain to him the commandments of God on this day. But he only replied that it is not bad for the wise to labor on Sunday. We could only reply that no God-fearing wise man would do it. But what a stubbornness there is in the heathen, not only in this affair, but in many others!

"The Sunday-school is not so well attended as we would gladly have it to be. Once we had from fourteen to fifteen native children, but frequently a smaller number is in attendance. Besides this, during last winter, the weekday-school was not so well attended as it should have been. We have sometimes fifteen scholars on our list, but they do not make it a rule always to be present. A chief cause of this neglect is the character of the people dwelling about here. One of them with less evil influence, will be the cause of the removal of a whole family. In the neighborhood of the Mississippi (?) they are always engaged in hunting and trapping, or what is only a trifle better, they receive wages for cutting wood or such like work as offers itself.

"One scholar said to us that he would gladly be regularly at school, if he only had lodgings and enough to eat. Perhaps it will go better the coming winter, for they expect assistance from the Government. But the most of parents see no importance in having their children educated, hence they take no interest in leaving them at school. Besides we cannot administer any discipline upon the children, but must only through exhortation and friendly teaching, seek to attach them to us. This is a tedious and weary process, yet we believe that the scholars we have taught appreciate the importance of education, and will hereafter make progress in learning. It will also bring some restraint upon these free children of nature. One of the scholars can already read a letter, and make himself understood through writing. We hope by means of these examples to stimulate others to attend the school.

"We are often asked if we have baptized the natives or organized a congregation. That we must answer in the negative. We know not whether any have sufficient Christian knowledge and experience to justify baptism. But it is our ardent wish that if there should be one such, that it should be performed. Hasty baptism without right knowledge or a desire for holiness, is a thing our conscience does not approve. God will yet fulfill His grace in the case of these sinners, and will try our patience to work and to wait until He does His work upon their hearts. We will not seek to be man made overseers, or by this means to gain sudden honor, though we expect, by God's grace, yet to achieve a degree of success.

"We are sorry that we cannot give a more favorable report as to the increase from our preaching. This is a heavy cross to us. O how willingly would we often have brought souls, especially the sick and the dying, into the riches of the kingdom of Christ, so that we might be assured, and praise Him for at least, a little success! How often the poor, languishing soul must abide in uncertainty! Yet eternity will reveal the fact that the good seed germinated and brought forth a harvest! We have often urged our older scholars, who believe the truth to exhort the sick, especially within their own families, to receive the Saviour. One of these remembered to do this when visiting a dying person. The natives have the custom of giving and receiving counsel and exhortation at the burial of the dead, even using the words, 'How will you answer God?' They likely think that they will be justified by their wisdom. We must oppose this natu-

ralistic view by the truth that the gospel declares the destiny of all the living. It is remarkable that the natives place a little tobacco in the hand of the dead; probably this is intended to prepare him to make an offering as at a festival.

"There is greater encouragement in the school in teaching the word of God than before, inasmuch as the scholars begin to understand and read English better. We read in English and explain the meaning of the words and sentences, as we are able, for we think they will not understand in their own tongue. They understand fine discourse, but cannot reason abstractly. So we leave the harness of Saul behind and seek simply to teach the children to read, that they may the sooner learn to know Jesus. We still take great pains to learn their language, though unwritten, and do not despair, for we remember the word of the Lord, 'All things are possible to him that believeth.'

"We continue to make earnest intercession for the children, and pray to God that He will give us much faith, patience and encouragement in this work which lies heavy upon our hearts; even that He will keep us patient and steadfast in the holy work, and in the fellowship of God, and enable us to cling to the promises of Him who endows the weak with strength, so that we may leave the matter of the conversion of this people in His hands, and labor and watch with Him. It is our custom to keep up faith and hope in the mission, when there seems to be nothing to hope for, and we venture wholly to trust in the word of St. John the Revelator: 'Here is the patience and the faith of the saints.'"

The article continues with an appeal for aid in erecting a new farm building, and also solicits aid in funds for the purchase of a new organ, closing with thanksgiving to God for His kind care in affording protection from the lightning's stroke, which twice shattered a tree near the missionary's house.

RELIGION SECURE.

There is no occasion for the ministry or the church to get into a panic about the perpetuity of Bible religion, so far as it may be endangered by scientific infidelity, or to modify its doctrine of its own inspiration in order to escape the objections of this infidelity. This religion has an immense staying power, as shown by its whole history. It has fought a great many battles, and in the end has always won. It was never numerically stronger than it is to-day; and next year it will be stronger than it is to-day. It is objectively embodied in a book that has more readers by a thousand-fold than any infidel book that ever was published. It has organized a vast force in the Christian Church, appropriated to itself a day for its special use, called into existence a learned and powerful ministry, and meets the religious necessities of our condition and nature as no other system ever did or can. It admits of being inspected to the very core; and the more it is examined, whether in its evidence, its contents, or its effects, the better it appears, and the more clearly the hand of God is seen in its origin and its history.

Let me say that I have not one particle of concern as to any destruction or serious damage to this religion by infidelity, whether it be scientific or vulgar. This, by the very constitution of things, is a religious world in the instincts and necessities that belong to human nature; and infidelity, which consists in negatives, cannot unmake it as such. Christianity has come into such a world, and it everywhere meets a race of beings that want it, whom it fits, and whom it lifts in the scale of being. It has power with them, and has made its home among them. Downright infidelity, in any of its forms, is the exceptional condition of humanity, and a weak one at that, in this country and every other country where Christianity prevails.—*Dr. S. T. Spear.*

FORBIDDEN.

"There is one topic," says Ralph Waldo Emerson, "peremptorily forbidden to all well-bred, rational mortals, namely, their distempers. If you have not slept, or if you have slept, or if you have had headache, or sciatica, or leprosy, or thunder-stroke, I beseech you to hold your peace and not pollute the morning, to which all the house-mates bring serene and pleasant thoughts, by corruption and groans."

The living Christian—pure of heart and unspotted by the world—is the best preacher of the Gospel in these days.

Family Reading.

THE MAPLE-TREE.

When on the world's first harvest day,
The forest trees before the Lord
Laid down their autumn offerings
Of fruit, in golden sunshine stored.

The Maple only of them all,
Before the world's great harvest King
With empty hands and silent stood—
She had no offering to bring.

For in the early summer time,
While other trees laid by their hoard,
The Maple winged her fruit with love,
And sent it daily to the Lord.

There ran through all the leafy wood
A murmur and a scornful smile,
But silent still the Maple stood,
And looked unmoved to God the while.

And then, while fell on earth a hush
So great it seemed like death to be,
From His white throne the mighty Lord
Stooped down and kissed the Maple-tree.

At that swift kiss there sudden thrilled
In every nerve, through every vein,
An ecstasy of joy so great
It seemed almost akin to pain.

And there before the forest trees,
Blushing and pale by turns, she stood;
In every leaf, now red and gold,
Transfigured by the kiss of God.

And still when comes the autumn time,
And on the hills the harvest lies,
Blushing the Maple tree recalls
Her life's one beautiful surprise.

—*The Christian Monthly.*

THE SUMMER ENDED.

By Richard S. Storrs, D. D.

"The summer is ended" (Jer. 8: 20) There is a deep sadness in these words in their original connection. Jerusalem and the people thereabouts had been exposed to the assaults of the Chaldeans, on the one hand, and to those of Egypt on the other. It was revealed to the seer that the people should go into captivity at Babylon for more than two generations. Opportunities for deliverance there had been, but they were gone. The complaint passed into a proverb, "The harvest is past"—the grain harvest—"the summer is ended"—the vintage, the ingathering of olive and fig—"and we are not saved."

These impressive words have often been the text of sermons, after revivals of religion, to souls unsaved. The intense solemnity of one such discourse heard by me in my boyhood has never been forgotten.

Of any period of pain or loss we may say with satisfaction, "It is finished," but of pleasant scenes we speak with sadness, "They are gone!" Even in indifferent matters, in leaving an acquaintance, a house, a landscape for the last time, though nothing really attaches to either, there is the sense of something irrevocably gone, gone forever, and the thought, too, that we are nearer the end when we shall part from all things earthly. "Nevermore" forms one of the most pathetic of refrains in song or speech. "The summer is ended." Physical changes remind us. When we went to our summer retreat the earth was flooded with light at four in the morning and the sunset came late, but now on our return the narrowing day declares the autumn at hand.

But is the summer ended? No, if we used it aright and feel to-day its beneficent effects on character and experience. The rest we have enjoyed brings vigor to the mind and heart. That is a harvest. It is a permanent fruit, as well of a memorial of the summer. Spiritual force rallies with rapidity. We return with courage to that from which we once retreated, or before which we sat in passive languor.

So with our innocent pleasures, these are gone, and yet they are not gone in their vital meaning and relationship, for they live in memory. Sufferings are often forgotten as the waters which pass away, but, by a benevolent provision of providence, the memory of happy scenes is held as a bright and permanent possession. This should quicken our gratitude to God. There are colorless liquids prepared by the chemist which turn to crimson and gold when put in the sun. Under the sunlight of God's favor our blessed memories brighten, and we feel that we have gathered a cargo of wealth, in the serene experience of summertime.

From hours of quiet reading and reflection we now return to the rush of work. What has thus been deliberately incorporated into our mental life remains. We may read rapidly for immediate use. Every one familiar with study and reading knows that such gathered materials are soon forgotten. They are hastily gained and quickly depart, but that which comes with more leisurely meditation abides. The summer may have brought us such fruitage.

Pleasant acquaintances have terminated in one sense, but they remain as a fact, as well as a feeling, for we have unloosed our sympathies in leisure hours as we are not wont to do amid the exacting cares of ordinary life. We have got to the heart's center, and have clung together as we thus communed with friends. Some of our sweetest friendships date from summer time. Our fellowship with nature has closed, and we exchange the mountain and the meadow for the environments of men

and the work of human hands, but the sympathy and taste awakened abide. More than this, by memory and imagination we recall scenes indelibly photographed within, permanent as the mind itself. Many of us can at will reproduce that curving bay at Naples, the snowy Alps seen from the terrace at Berne, Italian lakes, English forests, the prairie, the cliff above the meadow, scenes East or West, forever printed within. "There can be no farewell to scenes like these."

So in the religious experiences of the past season. We have heard sermons, and seen the truth as presented by other minds; have had conference with Christian men; have passed through scenes of peril, or have had reason to note our exemption from unrest and alarm. We have returned with new inspiration, with noble purpose and with larger plan. If so, the summer has not ended, though its days be numbered.

We learn from this view that the Christian's seriousness, as he recalls departed days, need not be a bitter sadness. Regret should indeed be felt if we have wasted time in merely lazy indolence, yielded to the governing love of self-gratification, the benumbing influence of evil men or books; for such evil and mischief will live forever and forever. But if out of rest has come new zest for toil, out of communings with nature, with God, His truth and His people a deeper consecration and a wider plan, then we may repeat the text with triumphant heart, "the summer is ended!"

This is true of life itself. Immensely serious is the thought of the great hereafter, but it is not a bitter, blinding thought, for life's fruits remain when the stars have ceased to shine. "The day is done," we say, but a day, a week, a year, is never finished, for the forces of good or evil are ever outgoing and ongoing. Science says that the globe is a temporary structure, and will be a cold, black, uninhabited structure some day. The Bible says it will be burned up, but it will live forever in the memory of the redeemed and of the lost, those who have been its transient inhabitants. If we reap a blessed fruitage we may say with joyful resonance, "Ended," but know that its fruit is ours.

To Christians this review is a timely one. Have we gained new impulse for Christ's service, a deeper sense of our immortality, and the nearer approach of eternity? The golden harvests are being gathered into the granaries. What is ours? This brilliant parenthesis of the year is a period of great peril to the church. How is it with you? If it has added to the breadth and power of your spiritual life, it will be a bright prophecy of and preparative for that immortal summer whose beauty and joy it but remotely prefigures and predicts.—*Advance.*

SECURE A HOME.

We would have every true man build for himself a home, be it ever so humble in the beginning. Industry and frugality and good judgment will make of it the most lovely spot on earth. The man without a home is like a sojourner without a country. The richest, happiest and best man in the wide world is he who has a pretty, comfortable home of his own, a family, good health, and owes no man a cent, even though his entire possessions would not sell for a thousand dollars, and though he had not held so big an office as town-constable or road-master. We sometimes feel constrained to doubt whether a man without a home can at best be but an indifferent patriot. He cannot feel that interest in other people's prosperity that he feels in his own, and without such property we would have no country worthy a name. He would scarcely risk his life in defence of the hearthstone of his landlord, but let that hearthstone be his own, and woe to the invader who should threaten it with desecration. The homes of people are the strength of the State. Build them, beautify them, own them and be happy. This is the fair deduction from hosts of instances, and is the true philosophy of home making and home-owning.—*Ex.*

FLOWER MISSIONS.

There always seems to us to be something exceptionally beautiful and tender about the idea of "Flower Missions." They lead us to think how the God of love has preached to us through flowers in His own creation-work, and they remind us how our Lord Himself drew a text from "the lilies of the field." We know indeed few kindlier, few more Christ-like ways of gaining an entrance for the word than this, and we bid all workers in these Bible Flower-Missions God-speed. We can only commend the work further by quoting, from the pages of a contemporary, two instances of the good work which is done in this way. The first represents the blessing which a bunch of flowers and a text brought to one who was already a follower of the Lord Jesus:

"Oh, you left me a bunch of flowers a week or fortnight ago," said a young man at the far end of one of the wards of the hospital. "A fortnight ago?" answered the visitor. "Yes; it was on a Tuesday, the first sleep I had had since I was brought in with a broken arm. It was so good to wake up and find that lying on my bed, with the words, 'Jesus, who loved me, and gave Himself for me' (Gal. ii. 20). 'You know, then, that He loved you, and gave Himself for you?' 'I do indeed,' was the answer; and then followed an interesting conversation on God's purposes

in affliction, and the fulness of redemption through the blood of Christ, which saves from the penalty, the power, and the consequences of sin."—*British Messenger.*

For The Messenger.

THE NIGHTINGALES OF WALTHAM.*

A Legend of Saint Edward the Confessor.

Charles H. A. Esling.

I wot ye'll pore
Scrolled legends o'er
In vain, to find in Saxon lore
A sweeter thing
Of marvelling
Than this of England's saintly King.

The nightingales
Through Waltham's vales
At midnight tell their amorous tales,
And all the shades
Of Waltham's glades
Are vocal with their serenades.

The while they croon
Their love-sick tune
In rapture to the Lady-moon,
Sweet Dian glows
To hear their notes,
The song that round her cloud-couch floats.

Then creeps and peeps
From sweetest of sleeps,
And dewy tears from glad eyes weeps
Whose brilliances,
Like Topazes,
Pierce Waltham's leafy lattices.

But on the air
A voice of prayer
Breaks suddenly, from whom? from where?
Knows priest nor page,
Nor woodman sage,
Yon secret forest hermitage.

Edward alone
Hath made his own
This sweet retreat from court and throne,
And night by night
His secret flight
To hither take is his delight.

That nature's calm
Add midnight's balm
To solace of each matin psalm,
And subtle chords
That peace affords
Lend music to the day star's lauds.

But from the dark
Enlivened, hark!
The King Confessor fain must mark
The plaintive notes,
The chant that floats
From myriad sylvan minstrel throats.

Such love-sick plaints
Are discord's taints,
Commingle with pure hymns of saints;
The Kingly hand,
In grave command,
Is raised towards the feathery band.

"Be silent all,
Your ill-timed call
Doth my devotion's spirit thrall,
For birdlings' lays,
In woodland ways
Must ne'er forestall man's nobler praise."

The cross's sign,
With wave benign,
The King exerts in power divine;
And at his word
No more is heard
The music of each minstrel bird.

But silence reigns,
Save psalter strains,
Where unperturbed the King remains,
The grave birds all,
Like monks in stall,
Noting each nocturn's rise and fall.

And nevermore
Shall night-bird pour
A song the vales of Waltham o'er,
Since those blest days
Its woodland ways
Were vocal with a saint's sweet praise.

* It is probably in allusion to the above legend that the posthumous coat of arms of Edward the Confessor is blazoned with a cross surrounded by birds.

TEASING CHILDREN.

Teasing children is at least, a doubtful amusement; but when sensitive children are made the object of it, it degenerates into cruelty. Yet there are some very good people who indulge in this outrage against the innocent and helpless. We know people who never miss an opportunity to torment a child. It seems impossible for them to come near one without making it miserable. They cannot be at their ease unless the child is suffering from heartlessness. As a consequence, children soon learn to hate as well as fear them, and no wonder. It is true that these people would shrink from inflicting needless bodily pain on any little one; but they never think of the keener torture which their senseless teasing inflicts on the sensitive child. They would tell you that they do nothing which should give pain; that they are only in fun, and the child ought to know it. When they threaten to swallow a child, they don't mean to do it, of course; but the child is irritated or frightened all the same.

Do they know how very real all such things are to a child, particularly to one that has never been hardened to such cruelty? They may mean nothing by

their silly threats, but the child that has learned to rely implicitly on what its parents say—and all children should learn this—will accept as truths what its tormentors mean as lies invented for its annoyance. It is true that the child will in time learn to doubt the truthfulness of those who thus abuse it, but while it learns to distrust the false, it learns to distrust the true. A child cannot be expected to exercise discrimination; and you, sir, who gave its first lessons in falsehood, are to blame for such subsequent distrust of things that ought to be believed.

Childhood should be a period of joyous innocence. It is no time for doubts or misgivings. They come soon enough with the entrance of the youth upon the scenes of busy, practical, anxious struggle for self-maintenance. Then, good friends, you who thoughtlessly mar that innocent enjoyment and implicit trust which characterize the uncorrupted child, stop to think what you are doing. You are committing a grave offense. You are ruining the temper of one whose mind is yet so plastic as to yield to every touch. You are darkening the days of one whose life should be all sunshine. You are inflicting the keenest of pains on one whose innocence should shield it from the tortures even of barbarians. You are doing a wrong for which you can never atone, a wrong whose evil effects may follow that child to the grave.—*Exchange.*

THE LOST THIRTY-THOUSAND-POUND NOTE.

Somewhere about the year 1740 one of the Directors of the Bank of England, a man of wealth and of unimpeachable honor, bought an estate for £30,000, and for convenience' sake obtained a note for that amount. On returning home, just as he was about to put it under lock and key, he was called out of the room, and placed the note on the mantel-piece. On coming back a few minutes later no note was to be seen. No one had entered the room in his absence, and after an anxious search he came to the conclusion that the precious bit of paper had fallen into the fire, and been consumed. Hurrying off to Thread-needle street, he told his colleagues what had happened, and they gave him a second note upon his undertaking to restore the lost one if it should come again into his hands, and in case of its being presented by any body else, repay the amount to the bank. Thirty years afterward, when he had long been dead, and his estate distributed among his heirs, the supposed non-existent note turned up at the bank counter, where it was presented for payment. All explanations of the circumstances connected with it were lost upon the present—the note had come to him from abroad in the course of business, and it must be honored without delay. There being no help for it, he was paid the £30,000. Application was made to the representatives of the defunct Director to refund the money, but they promptly disclaimed their liability, and the bank perforce had to put up with the loss. The story goes that it was discovered (how or when we are not informed) that the builder employed to pull down the dead man's house, preparatory to rearing a new one on the site, had found the note in a crevice in the chimney, and kept it and his own counsel until he thought it was safe to reap the reward of his patience and unscrupulousness, and so become a rich man at a stroke.—*All the Year Round.*

Useful Hints and Recipes.

CHAPPED HANDS.—The following receipt is said to be a prompt remedy for this annoying complaint: "Take three drachms of camphor gum, three do. white beeswax, three do. spermaceti, two ounces olive oil; put them together in a cup upon the stove, where they will melt slowly and form a white ointment in a few minutes. If the hands be affected, anoint them on going to bed, and put on a pair of gloves. A day or two will suffice to heal them."

HOW TO SERVE POTATOES.—At a luncheon, Mr. Shirley Hibberd remarked that there was still a great deal of ignorance shown in putting potatoes on the table. It was the usual practice to bring them up in a porcelain dish, with a close fitting cover. In ten minutes the best potatoes, however carefully cooked, were thus utterly destroyed. He recommended that they should be placed in a wooden dish or served in a porcelain dish, with towels above and below to absorb the moisture.—*St. James' Gazette.*

TO PICKLE RED CABBAGE.—Choose a medium sized fresh red cabbage; tear off the coarse outer leaves; quarter it; remove the stalk; cut the cabbage into slices of about the third of an inch in thickness; place in a bowl; stew amongst it two good handfuls of salt; let the whole stand for twenty-four hours, stirring it once or twice; drain it as dry as possible; place it loosely in wide-mouthed jars, and fill up with strong raw vinegar, adding pepper corns, capsaicums, pieces of ginger, or what other spice you may fancy. Adding a few slices of beet root amongst it will make it a beautiful color, besides being a nice addition to the pickles.

BEEF ROLL.—Chop two pounds of lean beef very fine; chop and pound in a mortar half a pound of fat bacon, and mix it with the beef. Season it with pepper and salt, (it will not require much salt), a small nutmeg, the grated rind of a lemon, the juice of a quarter of a lemon, a heaping tablespoonful of parsley minced fine; or it can be seasoned with an additional tablespoonful of onion; or if no onion or parsley is at hand, with summer savory and thyme. Bind all these together with two eggs. Form them into a roll; surround the roll with buttered paper, which tie securely round it. Then cover it with a paste made of flour and water. Bake two hours. Remove the paper and crust. Serve it hot with tomato sauce or brown gravy. This may be made with raw or under-dressed meat. If the meat is not raw, but under-dressed, surround the roll with pie-crust. Bake, and serve with tomato sauce, or any of the brown sauces, poured in the bottom of the dish. Potato croquettes may be served around it.

Youth's Department.

IF I COULD ONLY TAKE IT BACK.

If I could only take it back!
The trifling jest that once I spoke,
And left a bitter sting that tears
Could not restore the love it broke;
And one I loved—how long since then!
With wounded spirit felt the wrong;
I wish that I could once again
Win back the heart—the hand—the song.

If I could only take it back!
The angry word so rashly said;
And I was wrong;—but then, he too—
Well, let it pass—long years have fled;
And though our friendship is the same,
Undimmed by years of toil and care,
My memory makes me blush with shame
To know my words are written there.

I wish that I could take it back!
The blow I struck in heedless wrath;
The day—the hour—his ruddy face
Come often in my changing path;
He felt the blow—the sudden smart
Soon passed from off his boyish cheek,
But left upon my own sad heart
A wound whose cure I vainly seek.

If I could only take it back!
One hasty word I did not mean;
It came upon my lips, and went
To her dear spirit cold and keen;
But the sweet love that healed the pain
Was bathed in heaven's seraphic light,
And we shall meet at home again,
In cloudless glory, pure and bright.

If I could only take them back,
And blot them from the years that were,
And weave a vow of peace and love,
Within the gospel of my prayer,
How sweet the holy immortelles
My heart would round their hearts entwine,
And I would never take them back,
Those gentle words and deeds of mine!

—Christian Intelligencer.

THE LITTLE PRISON FLOWER.

By Mrs. G. Hall.

Many years ago there lived in England a little girl who had never seen the dear home faces, or the brightness and beauty of the glad sunshine, for she was blind.

Her father was a very poor man, and could hardly buy her bread enough to eat. He had been brought up in ignorance, as well as poverty, and the only thing he could do was to go about the country mending old kettles and pans!

Travelling through green lanes and across meadows, carrying his scanty tools in a bag over his shoulders, he would stop at the cottages or farm-houses, find his way to the kitchen, and inquire for that kind of work; and if he obtained it, seek some flowering hedge, or green spot, where the daisies and buttercups were nodding by his side, and there do his mending; for though he was not a good man then he noticed very carefully every bird, every flower, every cloud and sunbeam. In fact everything of beauty found a loving welcome in his heart. He knew that he was very wicked, and it made him unhappy because of it, and in that poor, ignorant heart of his he was always wishing that he might lead a better life! How little he could see the working of God's ways then, or know what a great man he was to become in God's hands.

One day, while walking out as usual in search of work, thinking as he went, about the sinful heart he had, he came upon a little company of women who were sitting in front of the poor-house, where they lived. They were very old, and had neither money nor fine clothes, but they seemed so happy that our poor traveller determined to hear what they were talking about, that gave them so much peace and comfort, yet it was just what he wanted himself. And heart-sore, and weary, he drew near and listened, and found that it was the love of Christ in their hearts that made them so contented. He heard them say that it could be bought "without money and without price," and no matter how poor or how wicked, if one only asked for it, they could receive the Saviour's blessing!

The poor man hurried back to his humble dwelling that night, told his wife and little blind daughter the good news—and together they prayed most earnestly that Christ would come into their hearts, as he had come to these aged women; and God heard and answered the prayer speedily, as He does every heart-felt prayer of those who trust in Him. And this peace became to them such a "priceless boon" that the delighted father thought he must tell others about it!

For a while he was allowed to do so, but because he was not rich and powerful some of the enemies to Christ's cause put him in prison, just as they did Peter and John, in the lesson which we have just gone over. And there, for nearly twelve years, he sat a prisoner in his lonely cell,

separated from his family and everything in nature that he loved so well.

But was he idle? No! for he determined, by the help of God, that if he could not talk Christ and teach the way to heaven he would begin to write books, and tell of all the beautiful things he had in his soul, especially that lesson learned of those poor, but happy women, so that people who read them should know the sweet story of Christ's love for sinners!

Now you will wonder how he could do all this, if he was so ignorant, but "all things are possible with God," and He had given him that spiritual wisdom and power to work for Him, without which, though we have all the culture the world can give, it can avail nothing in His cause.

One charming thing in his prison life was the coming and going of his little blind daughter, Mary, who spent a portion of almost every day with him. As I have told you, his family was very poor. The lonely wife tried to do what she could in making shoe-lacings, while her imprisoned husband would lend her the helping hand by tagging the ends. These were sold for very little money, barely enough to buy the coarse bread which they ate.

The little blind girl, in her faded shawl and old bonnet, walking carefully along the narrow alleys, watching every step at the crossings, stopping to listen (for you know blind people hear better than people with good eyes), until she reached the prison, would carry her basket full of lacings to her father to tag. The kind jailer, with his big bunch of keys at his side, would open the door of his cell, for he had grown to be very fond of the little girl, and in a moment Mary would find herself in the arms of her father, the key turned in the lock, and she too a prisoner, for the time being.

Whenever she was with him she was delighted, for, if she could not look into his face, she could hear his loving voice, which was music to the child's ears, and he always chatted so cheerfully with her that they were happy even in that gloomy place, and after she had gone he often said he wept and prayed more for her than anything else in the world.

The pen was always dropped when she came, for every moment was occupied in writing, except when the lacings were to be tagged.

While her father was thus occupied, Mary would amuse herself about the cell. One day, while waiting for her basket, she discovered a flower, a rose, in the corner of the cell, and exclaimed over its perfume. It had just bloomed, and although her father had watched its unfolding with the greatest care, and blessed God for the cheer it had given and the lesson it had taught, he promised that she should have it on her return home; "and when it is gone," he said to her, "You shall be my prison flower." He might have said "my sweet forget-me-not."

Little Mary was wild with joy, and kissed her father again and again, not only for the rose, but that he should call her by such a beautiful name as that.

Another companion that afforded this good man a great amusement, whenever he could give it time, was a spider. A large corner of his one window was devoted to curious lace-work! The child, though she had never seen a spider in her life, was so interested in its welfare that she would often inquire of her father how his "little friend" was to-day.

As she trudged home with her basket of lacings, saying good-by to him (he always laid his hand lovingly on her head and blessed her as they parted), she would sometimes murmur because he could not accompany her. He always reproved her. "It is God's will that I am here, my child; we must all bear it bravely; perhaps I can serve Him here as well as elsewhere."

After awhile Mary promised her father that she would forgive the men who put him in prison, and the subject was never spoken of between them again.

How often while the books, which are so famous now, were being written in those long and weary years, as this good man sat at his low pine table, with the sand-glass, which marked the hours, by his side, and which he often forgot to turn, did he shut his eyes upon his prison walls, and imagine himself out once more in the green fields, with nature's sweet voices all about him, and his precious child, "his little prison flower," at his side.

There is scarcely a boy or girl who reads this simple sketch, who has not heard of, and possibly read, one of the books of which I have told you, "Pilgrim's Progress," or who does not know that the author was John Bunyan, and that all the while he was in that gloomy prison, though he was forbidden to preach the gospel, he

was writing about it, by which, "being dead he now speaks," and will speak so long as the English language endures. It is more than two hundred years since it was written; in that time millions have read it, and millions more will read it in the years to come.

During the composition of these books Bunyan was very poor, and after they were printed it was many years before they were read and loved. When that time came, this gospel man, whose life had been perfected through suffering, his wife, and the dear little blind girl, had all gone home to that "Celestial City," that heaven where the Saviour dwells, where they, hunger no more, neither thirst any longer and where there are no more prisoners or prison bars, but where "the pearly gates" are forever open and "Christian" is met by the "shining ones," and led up the beautiful way.—N. Y. Observer.

HASTEN SLOWLY.

In these days of scramble and rush, we often wish that the boys would learn how much of wisdom there is in the old Latin motto, *Festina lente*, Hasten slowly. Scores of young men are betrayed into imprudence by their impetuosity. They are always in haste and always distanced.

A distinguished traveller relates that while in Europe he started early one morning to climb a mountain. Stimulated by the bracing air and inspiring scenery he pushed on briskly, instead of husbanding his strength for the up hill work before him. Soon after setting out he overtook a peasant on his way to the summit. The man was walking slowly, yet with a steady pace.

Our traveller wondered, as he left the countryman behind, that the inspiration of the atmosphere and the surrounding scenery had not produced upon him the effect which he himself experienced. But before long the enthusiastic tourist began to lag, and by noon he was glad to throw himself down in the shade of a wayside tree.

As he realized how severely he had taxed his strength, and that his fatigue made him loth to leave his shady resting place, he happened to cast his eyes down the valley. What was his surprise to behold the peasant of the morning swinging up the road with the same steady stride as fresh as he was earlier in the day. The countryman in his turn, passed the discomfited tourist, and disappearing in the distance, left him to his reflections on the new version of the fabled hare and tortoise.

Two boys were employed in a large machine-shop, famous for its size and its good work. Five years ago they began their work together. One entered the shop as an apprentice. During his minority he was to receive thorough instruction in the various departments of the trade, and his wages were to be three dollars a week. His friend, however, would make no such bargain. "What did three dollars a week amount to?" He entered the shop as a journeyman, or day laborer, at six dollars a week.

Now, the contrast is reversed. The apprentice has just completed his time of service; he understands the operation and construction of every machine in the shop, and now earns eighteen dollars a week, besides looking forward to the time when he shall own a shop of his own. The other is a journeyman still; he understands but one branch of the work, and, therefore is often idle; and he never earns more than twelve dollars a week. Which is ahead? Whose is the brighter prospect?

Boys, it pays to plod! Don't make quantity more important than quality. The best work is work that takes time, and nowadays the best work is the work that is wanted.—Youth's Companion.

HIS FIELD.

Johnny was twelve years old, and he was always in his place to hear the sermon, and he always felt that some of the sermon was for him.

One Sabbath the minister preached from the words, "Son, go work to-day in my vineyard." And he said that every child of Jesus ought to be doing his own work somewhere for the Master.

That sermon stirred Johnny all up. He was attending Sunday-school and nearly all the meetings. But he could hardly call that work. What should he do? Night and day he thought the matter over. One plan of work after another came before him; but somehow none seemed suited to him.

One night as he lay thinking, something—it must have been the Holy Spirit—said to him, "Take papers to the Reading Room."

Johnny's father received a great many religious papers, and after a few bits here and there were read, they were often used by the servant to kindle fires. I suppose Johnny's father had thus used up a ton of these good papers in his lifetime.

If every one had been given to some poor, ignorant family, those papers might have been as good as so many angels.

Johnny now told his plan to his parents, and they promised him all the papers telling Mary not to destroy one. So the next Monday afternoon a package was nicely prepared, and with it Johnny started for "his field."

The Reading room was four squares off. Many wretched looking men came there to sit and read and talk together, and sometimes they would attend the prayer-meeting in the back room.

Mr. Worthington, who had charge of the Reading Room, was much surprised to see our little man walk in, and hear him tell his plans of work. He gladly took the papers, and begged him to come very often, and bring more. And while they were talking, a man sat listening and looking at Johnny. A poor, sad creature he was; but his gloomy eye lighted up as he took the large clean paper from Johnny's hand.

Near Johnny's home was a neighbor who also took a good many papers. One day Johnny ventured in, and asked if he could have one or more after they were read. And when they heard his story, and saw his eye sparkle as he told of the rough men, and that sometimes they would go into the meeting and join in the singing, the neighbor not only promised his papers, but said he would like to go with Johnny to some of the meetings.

Johnny is learning to play on the organ, and when the leader is not there Mr. Worthington invites him to take his place.

Thus "his field" is growing larger. These rough men all know him, and call him "Mister John Morgan," and they beg him to come and see them at their homes. And he goes often. He carries a basket filled with good things for a hungry, a sick, or a cold, one. He reads a few verses from his Bible to some poor soul when he distributes his basketful.

Have you your "field"?—Selected.

"ALL THE SAME."

Ella Wheeler.

I know a darling baby girl—
Miss Clytie is her name;
She has the cutest little way
Of ending anything she'll say
With three words—"All the same."

We tell her she's an angel child,
That straight from heaven she came;
She'll listen, wondering the while,
And then she'll answer, with a smile,
"I'm Clytie, all the same."

Again she's naughty, and we scold;
She meekly bears our blame—
Pouts just a little, hides her face,
And then asserts, with matchless grace,
"You love me, all the same."

Sometimes we laugh when we should frown—
I own it, to our shame.
I tell her to put down my pen:
She minds, but says, "Thome day again
I'll take it, all the same."

All sweetness and all mischief both
Dwell in her fairy frame.
And anything the elf may do—
Alas! I think she knows it, too—
She's charming, "all the same."

—Harper's Young People.

A YOUNG POLAR BEAR.

My first acquaintance with the white whale in the flesh was made on the "snow-foot" at the base of the cliffs below the Samoyede settlement at the head of Karmakula Harbor, having previously encountered by the hundreds their moldering skeletons scattered along the beach in various parts of the island, picked remarkably clean by the burgomaster of glaucous gull, that greedy scavenger of the arctic regions. On the stretch of snow-ice in question there were ranged the bodies of half a dozen whales, varying from 6 to 10 feet in length, the young ones being of a brown color and adults white, which was seen to be tinged with yellow by contrast with the snow on which they lay. Their very fine dolphin-like lines are well depicted in many works on natural history, the great peculiarity of their appearance being given by the odd profile of the concave forehead, which ends in a projecting upper lip or jaw; thence the mouth takes an upward direction, while the chin slopes quickly off to the under surface of the body. The diminutive eye adds the finishing touch to a countenance expressive of that silliness and indecision of character

which is amply exemplified by the behavior of the creature when beset by the hunters. Hearing a snarling sound behind one of the carcasses, I went up to discover the cause, and was surprised to see a young polar bear making off with a large peice of offal in his mouth, and smeared from head to foot with gore, grumbling loudly to himself as he shambled off at having been disturbed at his meal. We afterward came upon this bear having his dessert in the Samoyede cooking tent, surrounded by a group of admiring and envious Esquimaux dogs, with whom he appeared to be a great favorite on the whole. Having finished his food, and then licked one of the dogs from head to foot—perhaps by the way of cleaning his tongue—he adjourned to the Samoyede living tent, where he speedily settled down among the children and furs, and went peacefully to sleep.—Blackwood's Magazine.

THE HONEY BEE.

Nowhere in the working of natural law in the lower orders do we see more wonderful exhibition of instinct, nearly approaching to intelligence, than in the common honey-bee. This little creature is truly "fearfully and wonderfully made." Take, for instance, the feet of the common working bee; they exhibit at the same time a basket, a brush, and a pair of pincers. One of the articles, indeed, is a brush of extreme fineness, the hairs of which, arranged in symmetrical rows are only to be seen by the microscope; with the brush, of fairy delicacy, the bee continually brushes its velvet robe to remove the pollen dust with which it becomes loaded with rifling the flowers and sucking up their nectar. Another article, which is hollowed like a spoon, receives all the gleanings which the insect carries to the hive, it is a pannier for provisions. Finally by opening them one upon another by means of a hinge, these two pieces become a pair of pincers, which render important service in the construction of the combs, and it is with them that the bee lays hold of the semi-circles of wax below its abdomen, and carries them to its mouth. The mechanism of the sting is no less extraordinary. This weapon consists of a sheath enclosing two needle-shaped darts of exceeding fineness, placed side by side. Toward the point they are armed with minute teeth like those of a saw, whence it happens that the bee is sometimes unable to withdraw this little javelin from the enemy it has pierced, for so powerful is the impetus of the sting that it will pierce even the thick human skin the twelfth of an inch deep.

Pleasantries.

Some ingenious observer has discovered that there is a remarkable resemblance between a baby and wheat, since it is first cradled, then threshed, and finally becomes the flower of the family.

"Is the howling of a dog always followed by death?" asked a little girl of her father. "Not always, my dear; sometimes the man that shoots at the dog misses him," was the parent's reply.

Little Susie went out to play, and soon came in and said she had been helping God. When asked what she had been doing she replied, "I found some flowers almost blossomed and I blossomed them."

A horse balked with a man in Buffalo, the other day, and he sat there in his buggy nine hours before the animal moved on. He was a house painter working by the day, and would have put in another hour if necessary.

A small boy of four summers was riding on a hobby-horse with a companion. He was seated rather uncomfortably on the horse's neck. After a reflective pause, he said, "I think if one of us gets off I could ride much better."

There is not a dude in Finland. "Finnish dudes," says the historian, "never lives long enough to be completed. They are used for crab bait before their buttons are disclosed, and are thus sensibly utilized in the liquid morn and dew of youth before contagious ailments become imminent."

An old bachelor, leaving his boarding house for a week's journey, after taking leave of his landlady, stepped up to a salt mackerel on the table, shook him by the tail, and said; "Good-bye, old fellow, I will see you when I return."

THE MESSENGER.

REV. P. S. DAVIS, D. D., EDITOR-IN-CHIEF.

REV. A. R. KREMER,
REV. D. B. LADY,
REV. D. VAN HORNE, D. D.,
SYNDICAL EDITORS.

TO CORRESPONDENTS. Communications on practical subjects, and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the business of the office on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way that it can be separated from the communication, without affecting it.

WE do not hold ourselves responsible for the return of unaccepted manuscripts.

WEDNESDAY, OCTOBER 17, 1883.

MISSIONARY ACTIVITY.

Whoever has watched the action of any of the large ecclesiastical bodies in this country and Great Britain for the past few years must have been struck with the active interest taken in the subject of missions. However widely men may differ on minor points of polity or doctrine they have yet been able to sink these differences when the extension of the kingdom of Christ has come up for consideration; and they have joined hands heartily in the common work. The Methodists, the Presbyterians, the Baptists, have all shown the same disposition, and we are glad to note that the Episcopalians are not a whit behind others in this regard.

In the General Convention now assembled in this city there are High Churchmen, Broad Churchmen, and Low Churchmen—the range of opinion being very wide, and yet the enthusiasm with which they meet on a common ground to consider a common cause is worthy of admiration. We note that the Missionary Bishops and clergymen are put to the front on such occasions, and are heard with marked interest. Canons are left in the background, and the question whether this or that man does or does not observe this or that rubric is not discussed.

There is faith enough to satisfy men that some things, warmly contested at other times, can be left to work themselves out historically if God's people earnestly do the duty immediately before them.

This is by pre-eminence an age of missions. We doubt whether there has been any other age like it since the founding of the Church. If the world is progressing rapidly, Christianity is keeping pace with it. It is carrying the gospel wherever the sails of commerce are whitening the seas, and penetrating every nation opened to trade. The islands which hitherto have been as neglected outfields of the nations are brought under Christian cultivation, and the large territories in our own country, made accessible by the extension of railroads, are quickly possessed by the missionary of the cross.

It is felt that, whatever may be its forms of government or its phases of doctrine, the Church of the future will be the one that is now active enough to take advantage of this state of things and plant a chapel wherever an opening occurs; for that church will not only extend its borders, but gain an internal influence and prestige before which nothing can stand. It will do more to solve social problems, and promote happiness by enthroning Christ, than any other, and the world will be attracted to its bosom.

On the other hand, the Church that sits still until everybody agrees in every thing with everybody else, will spend its powers in useless and impossible efforts to secure wooden uniformity where God meant there should be living diversity, and it will dwindle and go out in darkness. It may be set down as certain that, if any church puts missions in a corner, God will put that church in a corner.

The elections held in some of the states, and especially in Ohio, on the 9th inst., were looked forward to with great interest, as involving more than political triumph. The temperance question was made an issue and had a decided influence upon the campaign. The proposed constitutional amendment, relating to the liquor traffic, sought the repeal of previous laws and the substitution of the following:

First: "The General Assembly shall regulate the traffic in intoxicating liquors so as to provide against evils resulting therefrom; and its power to levy taxes or assessments thereon is not limited by any provision of this Constitution."

Second: "The manufacture of and the traffic in intoxicating liquors to be used as a beverage are forever prohibited, and the General Assembly shall provide by law for the enforcement of this provision."

It was on this second proposition that the fight was so hotly waged between prohibitionists and the liquor interest.

Every one seems to have been surprised at the result, because the majorities for each side came from such unexpected quarters. Judge Hoadly, the Democratic candidate, was elected Governor, and the prohibition amendment was lost. The Republicans in the main, advocated the amendment, but that the vote was not strictly partisan is evident from the fact that the majority reported against prohibition is estimated at 70,000, while Judge Hoadly was elected by only about 12,000. And this in spite of the fact that women worked at the polls, and votes for the successful candidate were traded off for votes in favor of the amendment. It is claimed, with how much truth we do not know, that if this had not been done, Judge Foraker, the Republican candidate, would have been elected.

Evidently, the question was embarrassed by political considerations and by grave doubts in the minds of many friends of temperance in regard to the shape things took. Unfortunately moral reforms have so often been taken up and subsidized for popular effect, that people have become distrustful. We fear the temperance cause has received a backset, and that it will take a long time to recover from it. Yet we believe the sentiment in its favor is growing, and that wholesome legislation supported by moral conviction and Christian life, will be the final outcome. God hasten the day.

The proposition to change the title of the Protestant Episcopal Church to that of the "Holy Catholic Church," met with but little favor in the convention that voted upon it last week.

GERMAN BI-CENTENNIAL.

Saturday, the 6th inst., was the 200th anniversary of the founding of Germantown by Francis Daniel Pastorius, and the Germans celebrated the event with a three days' festival. An admirable address was delivered in the Academy of Music by Samuel W. Pennypacker, Esq. Sermons were preached in some of the churches on Sunday, and there was a large street parade on Monday. The enthusiasm was very great, and this was justified by the underlying history.

The following, which we clip from the *Gettysburg Compiler*, has a suggestion which may prove valuable: "A Clergyman in Tennessee is known as the 'satisfying preacher.' Whenever a church begins to grow tired of its regular pastor, the 'satisfying preacher' is sent for. And so atrociously bad is he, that after hearing him once or twice the congregation is entirely 'satisfied' to keep the pastor it has. A new avenue of usefulness is thus opened to poor preachers. They will act as a sort of counterpoise to those peripatetic preachers whose showy eloquence often causes a congregation to be dissatisfied with its humdrum pastor."

The Sunday-school Board of the Potomac Synod has already published the programme for the meeting to be held during the sessions at Newton, N. C. The questions proposed for consideration are these: 1. Is the Sunday-school producing the largest spiritual results of which it is capable? 2. How can we induce the scholars to study the Scriptures more diligently? Rev. David N. Dittman, and Dr. E. R. Eschbach, have been appointed to open the discussion of the first question, and Dr. I. S. Weisz, and Rev. J. Spangler Kieffer, the second. Opportunities will of course be given for a general expression of views. Rev. F. F. Bahner will conduct the opening services.

Rev. Ellis N. Kremer commenced the thirteenth year of his pastorate at Bedford, Pa., on the 1st of this month. The close of his twelfth year was marked by a quiet ovation on the part of his congregation, who made the parsonage brighter by the pretty and useful things left there. Independent of the mere mercantile value of such things, the spirit that prompts the gifts is always gratifying. We are sure that the people feel better for what they have done. The work of Bro. Kremer and his estimable wife need no words of praise. It is written on the hearts of many and in God's own book.

We are indebted to Hon. H. P. Laird of Greensburg, Pa., for a copy of the *Press* of Oct. 2d, containing a monograph of the eminent statesman and jurist—the late

Jeremiah S. Black. The eulogy is a fine specimen of Mr. Laird's own literary skill, and does not put a higher estimate upon his distinguished subject than will be accorded by any unprejudiced person. However much people have differed from Judge Black, politically, they have conceded his purity of character, his transcendent talents, and are above all, thankful that he was always an earnest and able defender of Christianity. Some of his contributions to literary journals will take rank with the essays of Thomas Babington Macaulay.

ULRIC ZWINGLI.

The Lutherans are having a jubilee over the fourth centennial of Luther's birth; and now, on the eve of our annual synodical meeting, it is in order to talk in a preliminary way, about celebrating the fourth centennial of the birth of Zwingli.

This eminent reformer was God's New Year's gift to the world. He was born on the first day of January, 1484, less than two months after the birth of Luther. His relation to the Reformed Church is such that it is only what should be expected of us, that we make the coming New Year glorious to his memory. A very little after Luther as to birth; full five years before him in preaching the doctrines that shook the foundations of an apostate church, and ushered in the great Reformation. Let every string, and heart, and tongue awake and prepare for the jubilee.

Ministers and live members of our Zion, renew your acquaintance with that glorious Swiss hero of four centuries past, and with the history of that mighty movement in the kingdom of God in which he occupied the chief place. The lessons that may be learned, or reviewed, from a life so noble, so full of every manly and Christian quality, are very much needed at the present time. The story of Zwingli and the Swiss Reformation needs to be studied anew, and to a better purpose than has ever yet been done. We can read that book now under a clearer and better light. It is a most favorable time to teach our people and others what our Church is and whence she came; and it will be in excellent order to correct popular errors in ecclesiastical history. The Church that has come down in direct line from the first of the reformers has a filial duty to perform, and also a clear right to assert herself as Primæ in the Reformed ecclesiastical household. And all in the spirit of thankfulness, and not self-exaltation or boasting. At the same time with the boldness that is justified by four centuries of a glorious history, and by an origin that is neither sectarian nor radical, but conservative, apostolic and catholic. Lutherans are rejoicing under their uplifted banners, and all Christians should rejoice with them as sharers in a common blessing; then if Reformed people hold their peace when their day comes, let every stone on the streets cry out.

The life of Zwingli reads like a sacred romance, with a tragic end that is itself worth more to the world for instruction in righteousness than the lives of all the great unsanctified men of the world combined. That glorious death will not be overlooked in this Reformation festival; and if the feast prove to be worthy of the occasion, then forty-seven years hence, when our children and grand-children shall celebrate the fourth centennial of Zwingli's triumphant death, they will draw much of their inspiration from the example of their fathers in the approaching celebration. K.

THE SYNODICAL HOLIDAY.

To most persons a change is agreeable. "Variety is the spice of life." The dearest cares become dull at last. Many things which we would be loth to give up permanently, which have become part of our life in fact, we feel it a great relief to lay aside for a short time. On the other hand, employments, which it would be quite wearisome to follow permanently, often give us great pleasure for a little while.

How fondly we look forward, as the days begin to shorten perceptibly and the autumnal equinox draws near, to the meeting of Synod. We have been hard at work for months, bearing the burden and heat of the day. The summer is, in many country charges, the time for pastoral visiting, catechising and outdoor work in general. It is a busy and laborious season for the pastor. He does not see many of his brethren in office. He devotes himself to his work. His head and his heart, and his hands are full of one thing. The long, hot summer months drag by without a break, and before they

are over the most vigorous man will feel a little tired. But now comes the meeting of Synod. At once pastoral cares are laid aside. There is no sermon to be studied for next Sunday. No calls are to be made—charge and people are put out of mind. The valise is packed. The umbrella hunted up, for it usually rains more or less at Synod. The overcoat is taken down from the peg where it has hung since last spring. And the pastor turns his back on home and parish and hies away to the place of meeting.

The eyes gaze upon fresh scenes of beauty as the train speeds along. And what refreshing greetings take place, as classmates, college and seminary friends, old associates and old antagonists make their appearance. A number meet at some central point. They enter the cars singly, and in groups, at way stations and at railroad junctions. Everybody is pleased to see everybody else. There is a universal hand shaking and introducing of elders. There are kind inquiries after loved ones at home. There are long conversations between those who were intimate in years gone by. Old friendships are renewed. New friendships are begun. Some old faces and forms are missed and regretted. Some new ones are met and welcomed. There is some gush and a great deal of earnest, hearty social intercourse of a friendly and soul-cheering character in this feature of the Synodical meeting. It continues to the end. And it is not the least important part of the annual gathering.

And then, how delightful the work of the Synod. The form and substance of it is so very different from the preaching and family visitation which fill up the rest of the year. It links us to the old literary society life at college. Diogenians and Goetheans meet here in a common arena. The preachers and elders, dignified and sedate as they are, go through the same forms, which as boys they practiced long ago. But that was play, at college; this is earnest work, does some one say? Yes! But there was a great deal of earnestness in that play. And there is some play in this earnestness. In fact we enjoy it as if it were all play. It is rest from the kind of activity which fills the rest of the year. It is an altogether different kind of activity. It has this in common with play. Mind comes in contact, and at times in conflict with mind. The deliberations call out bursts of eloquence and scintillations of wit. It is good to be there. It is a holiday of the best kind. It sends the pastors home refreshed in body and soul, and ready to take up the work laid down a week ago, with new zeal and earnestness. L.

THE DIVISIONS OF PROTESTANTISM.

At the quarterly meeting of the ministerial Union of Philadelphia, held recently, the question under discussion was, "How far do the divisions of Protestantism help or hinder the progress of Christianity?" A number of the clergymen present, when called upon to speak, declined, on the ground that they had not given the subject sufficient thought to venture an opinion. This was rather surprising. We had supposed that every minister had canvassed the matter at some time in his life, and was able to give an opinion of some kind respecting it. Probably the brethren felt a delicacy in expressing their views in a union meeting.

The topic is an interesting one, however, and will bear a good deal of thought and study. The trend of the remarks on the part of those who *did* speak in the "Union" was toward the conclusion that Christianity is best guarded and advanced by the existence of separate denominations. One thought that all were now united in spirit. Another remarked that outward uniformity was not true unity; and one aged father thought that freedom of thought could only be retained by having the different organizations, and that if these were swept away, we would again have the tyranny of Rome.

We did not hear the suggestion that the different denominations in their generous rivalry, illustrate the principle of modern science, known as "the struggle for existence." Is it not possible that out of this "struggle" will eventually come forth "the survival of the fittest?" Had the question been asked at the Union meeting "Which denomination will eventually prove to be the fittest to strive," no doubt each one would have voted for his own denomination; and then would we not have voted for the churches holding to the Heidelberg Catechism? V. H.

OUR ALMANAC FOR 1884.

The "Almanac for the Reformed Church in the United States for the Year of our Lord 1884," is now ready for distribution and orders for it may be sent to our Publication House, 907 Arch Street. Besides the calendar proper it gives much information in regard to affairs of the Church and contains a large amount of entertaining reading matter. Last year's Almanac gave prominence to our Literary and Theological Institutions; this year, the work of missions is emphasized. Portraits are given of the late Dr. Willers, first president of our foreign Board, and of our missionaries in Japan. The article on "Missions in the Reformed Church" in the United States, is well worthy of careful study.

Communications.

PITTSBURGH SYNOD.

The greater part of the Saturday forenoon session was devoted to the report of the Committee on Classical Minutes. All the Classes adopted synodical recommendations and assumed the apportionments made by Synod.

Two of the Classes sent up requests touching special collections, which were denied. The committee on the Theological Seminary made their report, in which was the following resolution:

Resolved, That the Classes of this Synod be again instructed to urge upon pastors and consistory, the importance of increasing the number of ministers, and that they seek out such young men as may be induced to offer themselves for the holy ministry.

The committee on Publication reported. The first three items were adopted without discussion, but the fourth item touching the Hymnal or Tune-Book, called forth much discussion, some advocating the one and some the other.

The committee says: We report with pleasure the fact that the financial condition of the Board of Publication, though not being what it should be, is yet gradually improving, the decrease of the liabilities having been \$1318.31, and the excess of assets \$21,119.74. That the publications of the Church and the Book establishment have received an increased patronage.

Resolutions.

1. The Synod approves of the changes made in the "Child's Treasury."

2. The Synod directs the attention of the membership within its bounds to our Book Establishment at Philadelphia, and urges upon them to give it a liberal patronage.

3. The Synod approves of the appointment of Elder Jacob Heyser as the general agent of the Board, and urges upon pastors and congregations to give him all needful help in canvassing the church in behalf of the Board in order to liquidate the debt of the Board.

4. That it is the sense of this Synod that the wants of the churches within its bounds call for the publication of a Hymnal.

On Sunday the pulpits of all the affiliating churches in Kittanning were filled by members of Synod. As usual the President preached the communion sermon before Synod. It was a fine, logical discourse on the text, "Our sufficiency is of God."

On Monday morning the Synod reconsidered item 4th of report of Committee on Publication, and adopted the following instead:

Resolved, That it is the sense of the Synod, that the wants of the congregations within its bounds, call for the publication of a Hymnal. If the Board of Publication does not see its way clear to publish a Hymnal at the present time, a Tune book, at least, should be published.

The time of Synod on Monday was nearly all occupied with the appeal case of Rev. F. A. Edmonds, coming up from Allegheny Classis. Two hours each were allowed the counsel for appellant and the counsel for the Classis, when the vote was taken and stood: To sustain the appeal, 14; negative, 50. From this it is seen that Synod, by a large majority, sustained the action of Allegheny Classis.

The following report on Missions—Home and Foreign—was submitted during the sessions:

The first paper requiring our attention is a communication from the Secretary of the Tri-Synodical Board of Missions, requesting us to make some proper account of the fact that the 60th anniversary of the organization of our Board of Home Missions occurs this synodical year. In regard to this we offer the following action:

Resolved, That we adopt the suggestion, and that the several Classes and pastors of this Synod, in all their mission conventions, and mission sermons, fail not to call the attention of our congregations to the above fact, and to the favor which our Divine Master has granted us in the work during the sixty years of the Board's existence.

The second communication referred to us with the report of the Board of Church Extension, which has already been adopted by Synod, and needs no further action.

We recommend that a mission meeting be held in this church on next Lord's Day evening, and that the following persons be appointed to make stated addresses, viz., Revs. Dr. Theo. Appel, D. H. Leader and J. W. Love, who shall be limited to fifteen minutes each in their remarks, and that voluntary addresses follow, not to exceed five minutes in length.

The report of the Superintendent of Missions, under the care of the Tri-Synodical Board, which has been placed into our hands, shows that great and commendable progress has been made during the year. A number of missions have become self-sustaining, and others have been taken under the care of the Board. Our people are evidently awakening to a greater interest in the cause, and God's blessing is following us in the work.

With humble hearts, but with joyful voices, let us not fail to notice that our people have contributed more during the last year, than in any one year in the 60 years of the existence of the Board—that we have not yet come up to the full measure of duty. Let us be humble, that we may do still more; let us work and pray. Had full returns been received, the total amount would have reached \$25,000 for Home Missions and Church Extension.

We suggest that the superintendent, hereafter, in his annual report statistically state the number of missions which have become self-supporting, and the number received under the care of the Board during the year, as also the number of years each mission has been under the care of the Board.

Since the church has awakened to a new interest in the cause of Foreign Missions, and has already sent four missionaries to labor in Japan where the prophecy is seemingly being fulfilled "that a nation shall be born in a day," and since two of these laborers are ladies, we think the

time has come when we should put forth efforts to enlist the organized aid of the women of our church, for in them is found much of the faith and piety existing in our midst—why this mighty force should lie inoperatively dormant, we know not. Believing that it should be utilized and organized, we advise the following action:

Resolved—That the Board of Missions be directed to prepare a congregational and synodical form, to aid in establishing Ladies' Foreign Missionary Societies, the first for congregational organizations, and the second for the purpose of organizing a Ladies' Foreign Missionary Society within the bounds of Pittsburgh Synod, and that means be provided whereby they may communicate and annually report to this Synod.

Believing that the prayers and alms of many pious women can be enlisted in the cause we earnestly urge this subject upon your attention.

In conclusion, we recommend that this Synod adopt the suggestion, that we grant \$3,000 to the cause of Home Missions during the coming year.

Respectfully submitted,
C. R. DIEFFENBACHER, Chairman,
CLERK.

MERCERSBURG.

Mercersburg is a name well known in the Reformed church for nearly half a century. The church planted her literary and theological schools in September, 1835. Her first college (Marshall) was chartered to be located there, and there it remained for fully twenty years or more. Most of the older ministers of the church received their classical and theological education in Mercersburg, Pa., and many of the graduates of Marshall College are now holding prominent places in the political and scientific ranks. For reasons deemed good by the church these institutions were removed to Lancaster, Pa. During all these intervening years, there have been schools in Mercersburg, under the care of the Classes or Synods of the church. To-day, Mercersburg College is doing the work of the church in the buildings once occupied by Marshall College. The grounds are more attractive, as the trees have grown to fairly large proportions, and give the whole campus the air of a place of some age.

Within the period named, the church has made progress in numbers, and advanced in culture. Three Synods are now in good working order, in the territory which, in 1835, constituted the Synod of the United States. The Classes have been largely increased in number and efficiency. The Synod of the United States, at its meeting in 1882, directed that the property formerly used by the Theological Seminary at Mercersburg, be conveyed in fee simple to the Synod of the Potomac, for educational purposes in the Reformed Church. The Potomac Synod at Albion, in the same year, accepted the offer, and I suppose the deed has been executed. It now remains for the Synod to give efficacy to the action.

Mercersburg College has done effectual work for the church, as is evinced by the faithful and zealous band of young ministers she has put in the field, while her graduates in private and professional life are an honor and testimony to her thorough instruction and Christian culture.

The college is still in session, and though not now so fully supplied as to faculty, is in fair working order. It remains for the Synod to say how far it shall be enlarged, and be made more efficient. That the locality is the best in the church is generally conceded. The buildings are more than ample. There seems, therefore, no reason why the Synod should not supply its own children with a good school. If the ministry of the Synod determine to place Mercersburg College on a good footing, it can be done as easily as to establish a mission, and the work will be one of incalculable advantage to the congregations over which she has jurisdiction. It is the only school in the Synod in which she has exclusive control. The property is hers, and the Synod elects the Board of Regents. The Synod should give the school her full support and strength, and make it such an institution as the growing wants of her people require. It might be proper to state here that there are buildings sufficient for all the schools, and also to form the beginning of an Orphans' Home. The Synod should at once take steps to organize a board for that purpose, and proceed to gather money to start the institution. Let the work of collecting the fund go forward, and when enough is secured to warrant the beginning, let it be done.

REFORMED SYNOD OF UNITED STATES.

This Synod convened October 10th, in St. Paul's Memorial Church, Reading, Pa. The opening sermon was preached by the retiring President, Rev. George H. Johnston, of Philada., from the text, Matt. 16: 26, "For what is a man profited if he shall gain the whole world, and lose his own soul, or what shall a man give in exchange for his soul?" The sermon was listened to with marked attention by a large audience.

Synod completed its organization by electing Rev. Thomas C. Porter, D. D., of Easton, Pa., as president, and Rev. George S. Sorber as corresponding secretary. The regular delegation is very full. A large number of ministers from the different classes are likewise in attendance as advisory members.

On Thursday morning the standing committees were appointed, and reports and business papers referred to them.

Rev. N. S. Strassburger, of Allentown, offered a preamble and resolution reciting that the Synod of the United States had not elected delegates to corresponding bodies since 1879, and providing that, as the election of such delegates belongs to the General Synod, Article IX., which treats of correspondence with sister churches, be omitted in the Lemmata of the Synod's minutes. This was adopted, as was also a resolution that the different classes submit the credentials of their respective delegates to the stated clerk of Synod at least ten days before its sessions begin, and that the stated clerk be instructed to prepare said roll accordingly.

The report of the Committee on Minutes of Classes was taken up item by item.

At the last meeting of Synod an overture was made requesting an opinion in regard to the status of a person whose name had been erased from the list of church members. A committee, consisting of Revs. N. S. Strassburger, I. K. Loe, and Elder Lewis Kramer, was appointed to report at this meeting. The chairman, Rev. N. S. Strassburger, presented a report declaring that it is a question of discipline that can be decided only by the Constitution of the Church. During the afternoon session the chairman of the above committee suggested a number of changes in the report, but after some discussion the whole subject was laid on the table.

From a committee of the Philadelphia Classis there was submitted a paper requesting the Synod to instruct their ministers to preach, on the first Sabbath in January, or at as convenient a time thereafter as possible, a memorial sermon on the life and work of Ulrich Zwingli, the Reformer who sealed his mission with his blood on the field of Capel, and the 400th anniversary of whose birthday will occur on that Sabbath. On motion of the Rev. Mr. Strassburger, it was agreed that a committee of five, with the Rev. Thomas G. Apple as chairman, should be appointed to report as to the memorial services.

The chair appointed as Dr. Apple's associates the Rev. Dr. Van Horne and the Rev. I. E. Graeff and Elders Hensel and Hoover. This action was taken in consonance with the sentiment developed during an interchange of views in regard to a memorial sermon on Zwingli, the different speakers being averse to confining the proposed historical sermons to one man, but rather desiring all the men who four hundred years ago were instrumental in establishing the Reformed church to receive due honor.

At 4 o'clock the synod adjourned. In the evening Rev. F. A. Ruple preached an earnest and able sermon, on the kingship of Christ, basing his remarks on Rev. xi: 15.

The committee appointed to give an expression of their opinion on certain proposed changes in the practical church government, consisting of Rev. E. V. Gerhart, D. D., N. S. Strassburger, J. H. Dabbs, D. D., and Elders Charles Denues and George Hill, presented their report. The report of the committee was afterwards adopted, the proposed revision of the constitution recommended and sent back to the General Synod.

The committee on the Theological Seminary, made its report and an earnest discussion was held over the resolutions to make earnest efforts to induce young men to enter the ministry.

At the afternoon session the report of the committee on Unification of Mission Work was read by the Rev. Dr. J. E. Hiester. The report as adopted provides that the Ursinus Union shall have a fair representation in the tri-synodical convention; that as much as possible a mission society shall be organized in each congregation; that each Classis shall appoint an executive committee, without whose consent no mission shall be established in any Classis; that each Classis shall hold a mission convention annually; that a synodical convention of missions shall be held annually, in which proper topics shall be discussed; that the synodical convention shall be composed of delegates from the several classes' missions, the names of the delegates to be reported to the Synod.

The committee on nominations made a report and the election was set for Monday, at 2 o'clock. The Rev. L. K. Evans, of Pottstown, extended the Synod an invitation to hold its meeting next year in Trinity church, Pottstown. A vote was taken, and it was decided that Synod shall meet in Trinity church, Pottstown, at 7.30 o'clock, Wednesday evening, October 8, 1884.

The Rev. Dr. T. S. Johnston submitted a report from the committee of Foreign Missions.

An interesting missionary meeting was held on Friday evening. Rev. J. A. Peters presided. Addresses were made by Drs. Van Horn, Theodore Appel, Revs. J. Schaller, and I. K. Loe, as well as by Dr. Thomas G. Apple. The addresses were stirring and practical. Dr. Kieffer, of Gettysburg, closed the services.

On Saturday morning after the report on the revision of the constitution had been discussed and adopted as previously noted, the committee on the commemoration of the 400th anniversary of Zwingli's birth, submitted a report recommending the proposal of the Philadelphia Classis. The full text of the report will be given hereafter.

The report of the committee on minutes of Classes was under discussion during the afternoon of Saturday.

STATED CLERK.

COLLEGE OF NORTHERN ILLINOIS.

Mr. Editor—Thinking that the friends of this new institution would like to know more about it, I will give a short report of its work, and at the same time report the amounts I raised while collecting in the East.

The building, which was begun last fall, was completed during this summer, whilst I was traveling in the East. We opened the first session of this college year on the 5th of September, with 32 students. This number has since increased to 40, with prospect for more in the near future. We have three in the sophomore class, two classical and one scientific; and ten in the freshman class, all except one are taking a classical course. The rest are in the preparatory or business department.

The 18th of September was a joyous day for the friends of this institution. On that day they were permitted by the kind mercy of God to dedicate to the service of higher education and of God, a fine, substantial frame building. At that time we were permitted to listen to Dr. T. G. Apple in one of his able addresses on the subject of higher education. We will not attempt to give a synopsis of this able address in this article as it would require more space than we wish to occupy. We hope to give it, or have it given in the future. Suffice it to say that the address was well received, and will bear its fruits for the cause of education.

The trustees at the same time made arrangements to pay off the debt resting on the college by appointing the Rev. I. A. Sites, general agent for the college, who has accepted the position, and expects to enter upon his labors about the middle of November. He expects to collect money to pay the debt on the building, also to work up an endowment fund. We hope he will be heartily received and encouraged by the friends of the church. This is a new institution for the church. It has a good building on a fine piece of ground of four acres. It has a working and energetic Board of Trustees, a goodly number of scholars, and has raised up for itself many friends, East and West. What it wants now is money to supply a teaching force, which will be able to run it successfully, and do justice to both faculty and students. Here men of wealth can do much for the church if they will.

We appreciate very highly the kindness with which we were received while East. We were indeed encouraged in the work, but were compelled to abandon the work before we were half over the State. The following is a report of the canvass as far as made by us:

Turbottsville charge, Rev. Thomas Land, pastor, David Moyer, \$5.00, Sallie and Clara Moyer, each, 1.00, Mr. and Mrs. Conrad Diefenbach, 1.85, D. Snyder, 50, Elias Haas, 1.00, Frederick Kniss, 2.00, Chas. Stahlnecker, 1.00, Talitha Yearick, 50. Total, \$12.85.

McEwensville Charge, Rev. D. K. Millet, pastor. Watsontown congregation collection, \$10.00, H. F. Alget, 5.00, Elias Schaeffer, 5.00, D. K. Millet, 5.00. Total, \$25.

Danville Charge, Rev. Wm. Schaeffer, Pastor. Hiram Antrum, \$10.00, Charles Fenstermaker, 10.00, James Fenstermaker, 5.00, Walther Fenstermaker, 5.00, John Fenstermaker, 5.00, Jonas Fenstermaker, 5.00, Levi Fenstermaker, 2.00, Roger Hendricks, 2.00, Joseph Correll, 2.00, Philip Mose, 1.00, D. R. Williams, 1.00, J. Sweisfort, 2.00, D. L. Antrum, 2.00. Total, \$52.00.

Bloomsburg Charge, Rev. O. H. Strunk, pastor. Mrs. Mary Snyder, \$5.00, Mrs. M. A. Harter, 5.00, Mrs. C. W. Neal, 5.00, Rev. O. H. Strunk, 5.00. Total, \$20.00.

W. R. Lawler & Co., Zion's church, Allentown, \$5, R. P. Steckel, St. John's do., do., \$5, P. Hersh & Sons, Zion's do., do., \$5, R. H. Kramm, St. John's do., do., \$5.

Augusta Charge, Rev. G. P. Hartzel, Pastor. Rev. G. P. Hartzel, \$5.00, Emanuel's congregation, 3.70, St. Peter's do., 5.22, St. John's do., 1.75. Total, \$15.67.

T. M. Balliet, \$5.00, Rev. B. Bausman, 5.00, Reformed Hausfreund, 20.00, John Reish, 5.00, George Schaeffer and wife, 2.00, L. D. Wetzel, Bellefonte Charge, 5.00, Willie Wetzel, do., 1.0, O. W. Wetzel, 5.00, Zion's congregation, 4.00, Rev. D. M. Wolf, 25.00, W. B. Mogel, 2.50, W. P. Hosterman, 5.00.

This makes a total of \$228.82 paid in cash and subscribed. Many of the pastors promised to take up collections during the fall. These we will acknowledge when we receive them. They will cause the whole amount to be about five hundred dollars.

We thank all for their kind help. May God bless them and the institution they have helped.
FRANK WETZEL.

CORNER-STONE LAYING.

Zion's congregation, of the Carlisle charge, of which Rev. J. M. Evans is the efficient and beloved pastor, on October 5th, laid the corner-stone of a new church to be erected.

The Reformed and Lutheran people of this place, up to this time, owned and worshipped in a Union Church. But the old building being well worn now and needing a considerable amount of repairs, the two congregations wisely determined to separate peaceably, and each to procure a church exclusively for itself. The Reformed people consequently sold their interest in the old property to the Lutherans, reserving, however, burying and hitching privileges, procured a lot and began the erection of a building for themselves, laying the corner stone on the above date with appropriate ceremonies. Rev. W. W. Dextrick, of New Centerville, Pa., preached an able and edifying sermon on the occasion, selecting for his text the words from Ezra, "They praised the Lord because the foundation of the house of the Lord was laid." When completed, the house will be a plain, neat little church. Pastor and people of this congregation deserve commendation for their enterprise, zeal and liberality. May the Lord bless them in their work.

Church News.

Stated Clerks of Classes and Pastors will oblige us by sending such Items of News as will be of interest to the Church.

OUR OWN CHURCH.

Synod of the United States.

West Susquehanna Classis.—At the special meeting of West Susquehanna Classis, in Millinburg, on the 9th inst., nine ministers and four elders were present. Licentiate George W. Gerhart was received from the Lebanon Classis. A call to him from the Lock Haven church was confirmed, and a committee (Rev. D. O. Shoemaker, Rev. J. F. DeLong and Rev. J. S. Wagner) was appointed to ordain and install him. The time for the annual meeting of Classis, at Lewisburg, was changed from May 7th, to April 23d, 1884. The claim made by Rev. E. L. Gerhart against the Driesbach congregation, was allowed by the Classis.

Millinburg, Pa.—At the monthly meeting of the Foreign Missionary Aid Society of the Reformed Church of this place, last Wednesday evening, the following officers were re-elected for another year: President, Samuel Simonton, Secretary, John A. Beard, Treasurer, Ephraim Hoover.

The pastor, Rev. A. C. Whitmer, congratulated the Society on what had been done during the year, and urged the members to work, especially among the young, to win their attendance and interest.

On Sunday morning, the 24th, the Society celebrated its fourth anniversary. After suitable services, the pastor preached on Foreign Missions, giving much valuable information and urging all Christians to an intelligent and devout activity in this great work. The President of the Society then read his report. The number of members is a hundred and sixteen. The alms of this year were \$64.13. After singing a hymn the anniversary alms (\$17.00) were lifted for the benefit of Mr. Mastaka Yamanaka, a Japanese student at Franklin and Marshall College, Lancaster, Pa. Heretofore the anniversary services were held on Wednesday evening, but this time on Sunday morning, so that the country people could attend.—*Telegraph.*

Myerstown.—Rev. Dr. George Wolff has lately administered the communion to his congregation. This was done on two successive Sundays. On the first of these the German language was used, and on the second the English. The attendance was large.

Zionsville, Pa.—During the past summer the Reformed Church at Zionsville, Lehigh Co., Pa., was newly painted and otherwise improved. The dedication took place on Sunday, Oct. 7th. Rev. N. S. Strassburger of Allentown, preached the sermon. The pastor, Rev. Eli Keller, was assisted by Rev. C. S. Wicand, of East Greenville, and Rev. Vander Smitten, of the Mennonite Church. A large congregation was present.

The Reformed Church at Zionsville is one of the few country congregations that have missionary societies in active operation. On the evening of the above date this society held its anniversary, at which the clergymen mentioned above took part in the services. \$10 were appropriated each to Foreign Missions, missions among the Indians in Wisconsin, and Home Missions. This society has now been in operation for several years, and has proved a blessing to the congregation, as well as to the cause for which it labors. The question arises, why could not many other country churches have missionary societies? Why not?

Stroudsburg, Pa.—The corner-stone of the Zion's Reformed Church at Stroudsburg, was laid on the 7th inst. A sermon was preached in the Court House on the subject, "Christ is all in all," by the Rev. T. A. Huber of Broadheadsville, Pa. In the afternoon an address was delivered by the Rev. J. E. Freeman of Weissport, Pa., on the premises where the future edifice is to be erected. The Lutheran and Presbyterian ministers of that place took part in the service. Members of all denominations were present at these services. A sermon was preached in the Court House in the evening on the subject, "Jesus Christ, the Chief Corner-stone," by the Rev. J. E. Freeman of Weissport, Pa.

This mission has the good will and stands in high favor by all denominations of the place. This is due mainly to its pastor, the Rev. G. W. Kershner, who is liked and appreciated by all, especially in the preaching of the word. His social qualities fit him no less to gain the good will of all, thus commanding respect for himself and for our denomination at this place. God bless his efforts.

Womelsdorf, Pa.—At the last meeting of the Board of Managers of Bethany Orphans' Home, held Oct. 4th, 1883, Wm. R. Lawler of Allentown and John W. B. Bausman of Lancaster, were elected members of the Board in place of Dr. C. H. Leinbach and John West, Esq., deceased.
D. B. ALBRIGHT, Supt.

Synod of the Potomac.

Washington.—The holy communion was celebrated in Grace Chapel, Sunday morning, October 7th, on which occasion six were added to the church, four by certificate and two by confirmation. The pastor was assisted by Rev. Gunther of the German Church, Washington, D. C.

Stockton, Cal.—The First Reformed church at Stockton, California, has commenced suit

against the First Lutheran Society, for the property on Center street.

Pittsburgh Synod.

Pine Run.—On Sunday, the 7th inst., the holy communion was celebrated by the Pine Run congregation, Westmoreland county, Pa. Five persons were admitted to the communicant membership by the rite of confirmation. Rev. A. K. Kline, of Elderton, assisted in the services, and preached on Saturday at the preparatory, and on Sunday morning and evening, to attentive congregations. This congregation has been engaged in the erection of a parsonage during the summer. The house is about completed, and will be ready for occupancy in a few weeks. Rev. J. Dotterer is the pastor.

Clerical Register.

Rev. Geo. A. Zellers has been changed to Minersville, Schuylkill county, Pa., where he is about to be settled as pastor.

Rev. W. C. B. Schulenberg has resigned the St. Petersburg charge, subject to the approval of Clarion Classis.

General News.

Home.

The Lyceum Theatre in Chicago was partially burned early on Saturday morning. Harvey Perry, who slept in the building was suffocated.

Figures have been published from every county except Stark in the State of Ohio, showing that for the prohibition amendment 320,450 votes were cast, which gives nearly 70,000 majority against prohibition.

A freight train ran into the rear of another freight train on the Pennsylvania Railroad at Menlo Park, New Jersey, yesterday. Six cars loaded with canned peaches were derailed. Engineer Alonzo Robb was injured.

Near midnight on Saturday a passenger train from Allentown to Harrisburg ran into a coal train a mile above Reading, smashing six coal cars, breaking a passenger car, and wrecking the engine. No person was injured.

Secret Service agents have seized six sets of steel dies for making gold quarters and half-dollar pieces in San Francisco. They were in the possession of a jeweller. The manufacture of these small coins has been on a large scale.

A cablegram received in Boston announces the death of Professor William Denton, the eminent geologist and lecturer, who for the past two years had been engaged in scientific explorations in Australia, New Zealand and China. He is supposed to have been in Java at the time of the earthquake, and to have been one of its victims.

Foreign.

St. Petersburg, Oct. 13.—During the last few days arrests of naval officers have been made at Cronstadt. Several army officers and soldiers have also been arrested at Riga.

Rome, October 13.—The *Moniteur de Rome* says the Propaganda have sent the Cistercian Father Smelder to Canada as Commissary Apostolic to arrange certain difficulties in connection with the Catholic university at Quebec.

Paris, October 13.—Admiral Galibert, who sailed from Toulon August 15th, with the transports *Boston* and *Naïade*, with troops, has arrived at Tomatay, Madagascar. Admiral Galibert succeeds the late Admiral Pierre in command of the French forces in Madagascar.

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From now on until the end of the year—December 31st, 1883—to all new CASH Subscribers, thereby giving them three months' subscription FREE. Let Pastors and readers of the MESSENGER exert themselves in securing new subscribers.

We still are prepared to give the Premiums as offered in our Supplement of last year. An easy and cheap way to procure Presents for the coming Gift season. Send for a copy of Supplement if you have mislaid yours!

Address,
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907 Arch Street, Phila., Pa.

ALMANAC for 1884.

Our Almanac for 1884 will be ready for distribution on the 15th inst. It is equal, if not in advance, of those of former years. It is full of information, interesting and important to every Church Member. It needs to be seen to ascertain its worth and the truth as to what we claim it to be. It will be furnished at the following prices:

One copy, postpaid,	\$0.12
12 copies,	.65
50 "	2.50
100 "	4.75

To which must be added 13 cts. a dozen if sent by mail. A discount of 5 per cent. for cash. Send in your orders early so as to have them filled in good time.

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THE TREASURY OF FAMILY READING.

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COMMUNICATIONS for the paper, to insure prompt insertion, should be addressed to "THE MESSENGER."

SUNDAY-SCHOOL

PERIODICALS.

Now is the time for orders for these essentials in properly conducting our Sunday-schools to be ordered for such, as after the rest of winter are about to open, to be sent in, as it is the beginning of a new quarter. "The Guardian," for teachers; "The Quarterly," for scholars; "Lesson Papers," advanced and primary; "The Child's Treasury," monthly and semi-monthly; and "Sunshine," are equal to any others of the kind, and at prices in keeping with their contents and appearance. The cheapest are not always the best. Specimen copies sent on application free of charge.

Superintendents are referred to the list of them to be found on another page, for prices, etc., etc.

We are also prepared to supply libraries for Sunday-schools, and can offer special inducement and rates to such as wish to supply themselves in this respect. Address

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Roan Embossed, Plain, \$1.00
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Roan Embossed, Plain, \$1.75
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Roan Embossed, Plain, \$0.50
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Same, with Forms.

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Large Size, Muslin, \$0.40
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Large Print, without Tunes.
Muslin Embossed, .75
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Miscellaneous.

"GOD'S FINANCIAL SYSTEM."

One-tenth of ripened grain,
One-tenth of tree and vine,
One-tenth of all the yield
From ten-tenths' rain and shine.

One-tenth of lowing herds,
That browse on hill and plain;
One-tenth of bleating flocks,
For ten-tenths' rain and shine.

One tenth of all increase,
From counting-room and mart;
One-tenth that science yields,
One-tenth of every art.

One-tenth of loom and press,
One-tenth of mill and mine;
One-tenth of every craft
Wrought out by gifts of Thine.

One-tenth of glowing words
That glowing dollars hold;
One-tenth of written thoughts
That turn to shining gold.

One-tenth! and dost Thou, Lord,
But ask this meagre loan,
When all this earth is Thine,
And all we have Thine own!

Selections.

The only solid basis for civil government is the proper enforcement of parental authority in the homes of the people.

There are no fragments so precious as those of time, and none so heedlessly lost by people who cannot make a moment, and yet can waste years.

Have the courage to speak your mind when it is necessary that you should do so, and to hold your tongue when it is better that you should be silent.

It is a good habit to form, this of silent prayer, for so we can surround ourselves, wherever we are and whatever we are concerned about, with an atmosphere of devotion. The man who is ready with prayer all the time will not be apt to go astray.

I would say to all, use your gentlest voice at home; watch it day by day as a pearl of great price, for it will be worth more to you in days to come than the best pearl hid in the sea. A kind voice is joy, like a lark's song, to a hearth at home. It is a light that shines. Train it to sweet tones now and it will keep in tune through life.

Science and Art.

The Germania Monument was unveiled lately at Niederwald, on the east bank of the River Rhine, in the presence of a great crowd of persons, who came from all parts of the Empire. Besides the Emperor, the German Princes, the Princesses, the Mayors of Hamburg, Bremen, and Lubeck, and nearly every prominent person connected with the military and civic government were present. Each division of the German army was represented. About 15,000 members of the Krieger Verein, 10,000 members of various singing societies, and 8,000 Turners were in attendance. All the German Sovereigns and Princes assembled before the monument, and the ceremonies proceeded in accordance with the programme. The villages and castles along the Rhine were illuminated in the evening, and bonfires and blue lights were burned on all the heights. The total cost of the statue was over 1,000,000 marks. The inscription upon it says: "In memory of the unanimous and victorious rising of the German People, and the re-establishment of the German Empire—1870-71."

HOW CABLE MESSAGES ARE RECEIVED.—A recent visitor to Heart's Content describes as follows the method of receiving messages at that point: The recorder is a horse-shoe magnet, electrified by the usual circles of fine wire, and attracting a small metallic coil. The coil is hung between the magnetic poles, and by a light lever and a thread almost as fine as the strand of a cobweb is connected with a delicate siphon hung in a little reservoir of ink. The ink is electrified, so as to produce a repulsion of the particles, making it flow more readily through the siphon, which outside is about the size of a darning-needle, and the interior tube scarcely larger than a hair. The lower end of the siphon rests against a paper tape playing perpendicularly through rollers. The whole machine is almost of gossamer fineness and flexibility, so as to minimize the electric strain necessary for working the cable. Let us imagine now that a coming message has been signaled from far across the ocean at Valencia. The operator at first opens the simple machinery that works the brass rollers. On the center of the tape, as it passes between the rollers, the siphon at first marks only a straight line. Suddenly the line swerves to the right or left. The message has started, and the end of the siphon has begun its record. Worked by two keys, and positively or negatively electrified, the coil swings the siphon point now to one side, now to the other, along the tape. Responsive to the trained hand of the operator, the filament of ink marks out one notch, two notches, three notches; then suddenly, it may be, a high elevation or depression, until the delicate line traced on the tape looks like the tiny outline of a mountain range. But it is a range whose every hill-top, peak, and valley means an alphabetical symbol to the telegrapher's eye. The recorder is the invention of the famous electrician, Sir William Thomson. How delicate an interpreter it is may be inferred from the fact that ten jars work 1,800 miles of cable between Valencia and Heart's Content, while 25 jars of the same electric power would be needed to work 350 miles of land wire; or, in other words, the recorder is more than twelve times as efficient for its purpose as the ordinary Morse instrument. The recorder traces its characters on the tape about as fast as a slow penman copies a letter. Besides its delicacy of work, the recorder, as its name imports, has the merit of leaving the record of the message.

Personal.

Victor Hugo works with his pen every morning for four hours.

Lord Coleridge says the Hudson is the most beautiful river in the world.

General Sherman will turn over the command of the army to General Sheridan on November 1.

Mr. George Bancroft, the venerable h

celebrated his 83d birthday at his Newport home last week. He will soon return with Mrs. Bancroft to Washington for the winter. Mrs. Bancroft's health has greatly improved.

Rev. Jas. H. Mason Knox, D. D., who has been elected President of Lafayette College, recently, to succeed Dr. Cattell, resigned, is but fifty-five years of age and well known in this city. He is a son of Rev. Dr. Knox, of the Reformed Dutch Church, of New York city, and a grandson of the celebrated Rev. Dr. John M. Mason, of the same city. Dr. Knox graduated at Columbia College and he has been connected with the Presbyterian Church for thirty-five years. He served as pastor of the Presbyterian Church at German Valley, New Jersey, and afterwards of the First Presbyterian Church of Germantown. He is now in pastoral charge of the Presbyterian Church at Bristol, Pa. Dr. Knox is an active member of the Presbyterian Board of Relief for Disabled Ministers. He is a man of scholarly attainments and fine administrative ability, and has a thorough academic and theological education.

Mr. Spurgeon, "the other English Prime Minister," is very popular as an author. His "John Ploughman's Talks" has had a sale of 320,000 copies in the British Islands. His sermons have a sale of 25,000 copies weekly, and old sermons of his are constantly being reprinted. The greatest sale of a single sermon is of that on "Baptismal Regeneration," first preached in 1864; 190,000 copies of it have been sold. The publishing house of Passmore & Alabaster give their whole attention to the Spurgeon literature. The business yields Mr. Spurgeon a large income, which is mainly used, as we understand, to carry on his great work. His general plans bear a close resemblance to those of John Wesley, but Spurgeon has an immense advantage in the increase of general education and the growth of habits of reading. A notable fact is that he is very popular in Scotland; it probably grows from his pronounced Calvinism.

Items of Interest.

Illiteracy has increased in Maine, New Hampshire, Nevada and California, and decreased in Georgia, Mississippi, North Carolina, Tennessee and Virginia, within the past ten years.

Over seventy million bottles of champagne are manufactured annually on the continent. The secret of making the wine was discovered by a monk named Perignon, nearly two hundred years ago.

Mr. John Guy Vassar has just added to his numerous benefactions to Vassar College, by giving the institution the sum of \$25,000, the income of which shall be used for certain special purposes.

As a counter demonstration to the unveiling of the statue of Germania on the Rhine by the Germans, a crowd of Parisians assembled on the same afternoon around the statue of "Strasbourg," in the Place de la Concorde, and indulged patriotic cries. The demonstration passed off without any disorder.

The vote of Texas on the five constitutional amendments submitted at the special election on the 14th of August was very small, the highest aggregate being 60,789 and the lowest 48,138. They were all carried, the smallest majority being 315 and the highest 18,695. The total vote of the State for President in 1880 was over 240,000.

The German army is the most perfect military machine in existence. Each corps is constructed so as to form in itself a complete little army that can without inconvenience be at any time detached from the main body. During peace everything is kept ready for mobilization in case of war. If the decree for mobilization were to be wired to-morrow from Berlin, the whole field would be ready in a few hours to march.

The amount of land in Ireland which has gone out of cultivation the past year is no less than 58,690 acres. The reason for this is thus stated by an English paper:—"Ireland has land which may be made productive to some extent if it is well worked; but it is too poor for permanent pasture, and the attempt to turn it into permanent pasture means failure and a permanent curtailment of the area of land which can be made to support the population."

The Japanese have a more elaborate game of checkers than ours. The pieces are placed on intersections instead of on squares. It frequently takes a month to play one game, and the players often deliberate over a move for an hour or two. Japanese chess is probably the most intricate game in the world. The board has eighty-one squares, and twenty pieces are used, which have moves somewhat like our own, though none are exactly similar. Then pieces change in grade when they arrive at a certain position on the board. The strangest feature of the game is that either player can take any piece that has been captured from him, replace it on the board and use it against his adversary. This makes the game utterly bewildering to a foreigner.

Farm and Garden.

The dead wood of blackberries and raspberries is now useless, and as soon as the cold weather sets in should be cut away.

A feed of scalded meal and bran, along with some small grains, should often be given fowls during the Fall and Winter. Let it stand until thoroughly steamed, but feed it hot, or warm at least.

Late Fall chickens can be successfully grown and sold profitably very early in the Spring when supplied with proper warmth. A good, dry, accessible basement under the hen-house, is important for that and many other uses.

Says a practical fruit grower: "One day's work at trimming in September or October may be worth three in winter or early spring. Large wounds, made after the sap has commenced flowing in the spring, rot back to the heart. Trim all trees and vines when the leaves begin to fall, or as soon as the fruit would be ripe."

"Acer" in the Country Gentleman, thus informs a correspondent how to kill out Canada thistles:

Let the thistles grow till about blossoming time, and then, with a good team and a first-rate plow, turn them completely under, not allowing a solitary straggler to be seen. I attach a heavy chain to the plow, to serve as a weed-hook, without which I could not bury them. If well buried, it will be a month before any of them can reach the surface; but before this time, another heavy plowing sets them back another month or less. Cutting them off with a hoe, or in any other way, will not answer, because they first get above ground. I can kill any large patch in four months, in clear ground, at a cost of from six to eight dollars an acre, and leave the ground in most admirable condition for sowing Winter grain.

The one mode by which thistles are killed is to

smother them. When they grow in a corn field and the plow cannot be used, the cultivator and hoe will kill them if used at the first moment they can be seen coming out of the ground. Six or seven battles with them in this way, regularly followed up, will more than "discourage" them. But if they are neglected, and given a week or more to recuperate, the work will be of no use. Digging out is of little use, because some pieces of roots will always be left, from which new plants will sprout. Allow them no time to breathe above ground and the job is done.

Last Spring at the Iowa Agricultural College was tried an experiment which developed some points of interest. Six shoats were fed in two lots, one lot receiving only shelled corn, fifteen pounds per day, the other the same weight of corn-meal moistened with water. After continuing the ration for four weeks two pounds were taken from each ration and the place supplied with the same weight of oil-meal. When whole corn and corn-meal were fed alone the cost of pork per pound was two and four-fifths cents and three and one-tenth cents; when the oil-meal was added the cost was reduced to two cents and two and one-fifth cents in the corresponding lots. Corn is here valued at thirty-five cents, corn-meal at 41 cents per bushel, and oil-meal at one and one-quarter cents per pound. It was observed that the pigs would eat their mess of moistened meal in eight minutes, while it took the others twenty-two minutes to eat the shelled corn. In this experiment, with pork at \$6.65, corn meal fed to pigs returned \$1 per bushel and whole corn 93 cents. This experiment points in the same direction as the one reported some weeks ago, that about feeding ensilage to fattening steers. It will be remembered that in this case the steers that were fed ensilage gained sixty-four pounds more than those fed hay. It is not to be inferred that this increased result is due to greater nutritive value of ensilage, but rather that the ensilage had the effect of increasing the digestibility of the corn fed with it. It is a well-known fact that two animals will sometimes eat the same amount of grain, and one will gain in flesh and the other not. In certain conditions of the digestive organs the power to assimilate nutriment is so impaired that no more is used than just what is sufficient to keep up the ordinary operations of life. It seems highly probable that the increased gain in the pigs fed a small quantity of oil meal with their corn was due to the superior digestibility of the mixture over corn or corn-meal alone.

Books and Periodicals.

Any of the books here noticed can be had through our Publication House, 907 Arch Street.

PHILOSOPHY AND CHRISTIANITY. By George S. Morris, Ph.D. New York: Robert Carter & Bros. Pp. xiv and 315. Price, \$1.75.

This comprises a series of eight lectures delivered in New York on the Ely foundation of the Union Theological Seminary, and repeated later at the Johns Hopkins University in Baltimore. The author is professor of Ethics, History of Philosophy and Logic in the University of Michigan, and Lecturer on Ethics and the History of Philosophy in the Johns Hopkins University. He has produced a thoughtful book for thoughtful men—a book that is a credit to American scholarship and augurs well for the future of philosophy in this country. Familiar with the entire range of his science, and at the same time a firm believer in the Christian religion, he has handled the subject in a masterly way. We have not in a long time read a philosophical treatise in the English language that has given us more satisfaction. The book is full of wholesome and profound thought, of just the character that is needed to cure the evils of sensationalism and agnosticism. Some, doubtless, will charge it with mysticism and others with pantheism; but this only shows the need of a deeper and truer philosophy than that current among us—a philosophy that shall make the spiritual its starting-point, and shall find that "the apparent has the root of its existence in the sub-apparent, the sensible in the non-sensible and intelligible, the mechanical in the organic and spiritual, the dead in the living." The main object of the author is to show that intelligence, as such, is the true bulwark, and not the enemy of religion. "Religion shares with natural science the larger part of the honor of being the historic mother or matrix of philosophy. Is she devoured by her own offspring? And if not, what nature, what justification, what reality, does philosophy recognize in or for religion?" In answering this question the author first sets forth the philosophic theory of knowledge, and the absolute object of intelligence, or the philosophic theory of reality, and then considers the biblical theory of knowledge, and biblical ontology—the absolute, the world and man. We heartily commend the book to all who are interested in the profounder truths of life and religion.

THE LIFE OF MARTIN LUTHER. By Julius Köstlin, Professor in Halle. Translated from the German. Edited by John G. Morris, D.D. LL.D. Beautifully illustrated. Philadelphia: Lutheran Publication Society. 1883. Pp. 496.

We simply announced this book last week, and now propose to give it a more extended notice. It has been translated as a contribution to Lutheran history and literature, rather hurriedly, we are told, to make it available now that the 400th anniversary of the great Reformer's birth is about to be celebrated. The editor had been obliged to call others to his assistance, and regrets that diversities of style have not been altogether harmonized. We think our old friend, Dr. Morris, in this respect falls into the error of some tidy housewife who apologizes for cobwebs on the wall or a slightly soiled apron that no one would notice but for the attention she called to it. We fail to find any palpable incongruities in the work, and think, moreover, that it will be more popular than some of the "biographies of Luther" that have helped to vitiate public taste.

James Anthony Froude the historian, who has himself written ably about Luther, pronounces Köstlin's Life of the Reformer the first worthy of the name. In this he is, perhaps, right. The work develops the inner life of the man, instead of merely reciting the outward facts of his eventful career, and it will do much to give thinking people a better estimate of his character. We have often thought that many intelligent and zealous Lutherans have had a low conception of this, inasmuch as they have resisted the idea that anything he ever said or did was wrong, or even contradictory. The fact is, however, that he lived in a formative age, when men had to feel their way, and when even sacred light naturally led to modified and better thoughts. One of the 95 Theses nailed against the church door called it a sin to say anything against the Pope, and might be cited as proof of the author's views on that point, whereas he totally changed his mind upon that subject in after years. We cite this as a palpable instance to show that Luther was a progressive man, and that it is complimentary, rather than derogatory, to his character to say of him that he did not always hold the same views even upon such central matters as the Lord's Supper. This may preclude the idea that anything that Luther said at any time is to be regarded as a final settlement of doctrine, but it

will give a more exalted opinion of the man and the times in which he lived.

Prof. Köstlin succeeds in hiding himself and pushing the renowned subject of his history to the front. His work indulges less in the impetuous—nay, overbearing—expressions which Luther indulged in when speaking of those who differed from him and which other biographers of the Reformer give to show his "courage"; and in this his hero is shielded from grave faults, but events are given with calmness, and much truth is presented. We would like, if we had room, to quote from the chapter on the celebrated Marburg Conference as an illustration of this, but must forbear.

We are sure that the work before us will take its place among standard histories and be read with interest. The contents are well arranged, and a good index, which we regard as a great thing in a book likely to be referred to, is appended. The illustrations are modern and well adapted to American taste. The outward form of the volume reflects great credit upon the "Lutheran Publication Society."

ILLUSTRATIONS AND MEDITATIONS; or, Flowers from a Puritan's Garden. By Rev. Charles H. Spurgeon.

This is a new book from the vigorous pen of Mr. Spurgeon. From the twenty-two volumes of the staunch Puritan, Thomas Manton, the renowned editor has culled a collection of figures and metaphors rich in thought and fertile in illustration. The terse sentences and pithy phrases of the old writer have a freshness about them that is morally invigorating. Mr. Spurgeon has added to each saying remarks of his own, giving much additional interest to the volume. An Index of subjects accompanies the volume, and will be helpful to public speakers and writers. Published in FUNK & WAGNALL'S STANDARD LIBRARY, No. 98. Price 25 cents.

ENGLISH VERSE. Edited by W. F. Linton and R. H. Stoddard. "I. Chaucer to Burns." "II. Lyrics of the Nineteenth Century." New York: Charles Scribner's Sons.

These two books are the first instalment of a series which Charles Scribner's Sons propose to give to the public this fall under the general title of *English Verse*. There are to be five in the series. The following are to come in the near future: III. "Ballads and Romances"; IV. "Dramatic Selections"; V. "Translations." They are 16mo., each containing about 300 pages, on good paper, neatly bound, and will be sold for the low price of \$1 per volume, separately or in sets. Each volume will contain, as an introduction, an essay by Mr. Stoddard on the period or class of English Poetry which it covers. The introduction to the first volume treats of English Poetry before Chaucer.

The poems of each author will be grouped under his name (with which the dates of his birth and death will be given); and at the end of each volume will be very brief biographical and bibliographical notes by the editors upon the poets represented in it. Brief glossarial and explanatory notes will also be appended, with others noticing current differences of texts, etc.

We think this collection, although large, will be given in such a convenient form as to be welcomed by those who have a love for English poetry. It will be comprehensive, and warrants accuracy of text.

THE EMIGRANTS. A Tale of the Last Century, from the German of Franz Hoffman. Translated by Mrs. H. D. Conrad. 12mo. Cloth. Illustrated. Pp. 156. Price, 75 cents. The American Sunday-School Union, 1122 Chestnut St., Phila., Pa.

Franz Hoffman's name as a writer of tales carries great weight with it. Those who take up his books, quite a number of which have been translated into English, are sure of finding some simple narrative with enough successive incidents to make the plot interesting, but always illustrative of Christian principle and practical piety. "The Emigrants," which brings the characters to this country, is not an exception to this. The work is well translated, and will exert a positive healthy influence wherever it is read.

HIS SOMBERE RIVALS. By Edward P. Roe, author of "Barriers Burned Away," "Opening of a Chestnut Burr," "Without a Home," etc., etc. New York: Dodd, Mead & Co., Publishers. Pp. 487. Price, \$1.50. For sale by J. B. Lippincott & Co. and Shryock Brothers, Phila.

This bids fair to be the most popular book Mr. Roe has yet written, and it is said that an edition of 25,000 copies is needed to supply the immediate demand. It is a tale of the times of the late civil war, of which the author has personal recollections. The description of some of the battles is pronounced by eminent military men as the best and truest that has yet appeared. But the work will be commended by its treatment of the political situation which ascribes sincerity to the masses of the Southern soldiers, and at the same time shows that the Northern people were not inspired by mere hate. There is a love story in the book, and that binds the scenes together, and will be found to be very interesting.

With the October WIDE AWAKE begins the Third Annual Reading Course of the C. Y. F. R. U.—the Chautauqua Young Folks' Reading Union. The magazine proper is very attractive this month, containing poems by Mrs. S. M. B. Piatt and C. P. Oranch, a Serial Story by Mrs. A. D. T. Whitney, a short story by Joaquin Miller, an illustrated article about the Kindergarten at the Perkins Institution for the Blind, a paper from Edward Everett Hale, and a three-page song by Julius Eichberg, with violin accompaniment, together with delightful sketches, the regular Series, and scores of beautiful engravings.

Only \$2.50 a year. D. Lothrop & Co., Publishers, Boston.

LITTLE'S LIVING AGE. October 13, 1883. Contents: Politics in the Lebanon, Fortnightly Review; Along the Silver Streak, part VIII, All The Year Round; Colors and Clothes of the Middle Ages, Contemporary Review; Summer Sport in Nova Zembla, and A Polish Love-Story, Blackwood's Magazine; Fielding's Best Saturday Review; Some Economic Plants, Leeds Mercury; Driving Tours, Saturday Review; The Relief of Vienna, Times; Faculties of Birds, Month; and poetry.

For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year) the subscription price (\$8) is low; while for \$10.50 the publishers offer to send any one of the American \$4.00 monthlies or weeklies with the LIVING AGE for a year, both postpaid. Littell & Co., Boston, are the publishers.

THE LUTHERAN QUARTERLY. Edited by M. Valentine, D. D., E. J. Wolf, D. D., Prof. F. M. Bikle; with the special co-operation of S. Sprecher, D. D., LL. D., and C. A. Stork, D. D. October, 1883. Contents: Of Free Will, by Prof. H. Louis Baugher, D. D., Gettysburg, Pa.; The Relation of the Lutheran Church in the United States to the Lime Stone Districts, by Rev. Sylvanus Stall, A. M., Lancaster, Pa.; History of the Lutheran Congregation at Frederick, Md., by B. M. Schmucker, D. D., Pottstown, Pa.; Luther and Loyola—Their Influence on Men, by Alfred A. Mitchell, Esq., New York, N. Y.; Tendencies, by Rev. Edward T. Horn, A. M., Charleston, S. C.; Standing in One's Lot at the End, by M. Valentine, D. D., President of Pennsylvania College, Gettysburg; The Call to the Ministry, by

F. W. Conrad, D. D., Philadelphia, Pa.; Notices of New Publications.

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Married.

At Lancaster, Pa., on October 11, at the residence of the bride, by Rev. James Y. Mitchell, D. D., assisted by Rev. E. N. Kremer, of Bedford, Pa., Rev. B. F. Bausmann, of Shepherds-town, W. Va., to Miss Mary Brooke Swarr.

In Norristown, on the 8th inst., at the residence of the bride's parents, by Rev. W. C. Hendricks, Miss Lillie Munshower to Charles E. Thomas, both of this borough.

At the residence of the bride's mother, Oct. 2, 1883, by Rev. F. Sontag, Mr. H. A. Klock, of Forestville, Prince George county, Md., to Miss Julia A. Rouzer, of Washington, D. C.

At the Reformed parsonage, at Wapwallopen, Sept. 8, 1883, by the Rev. S. Sidney Kohler, Mr. O. Morris Johnson to Miss Cora A. Weiss, both of Hobbie, Luzerne county, Pa.

At the residence of Mr. A. Smith, in Nescopeck township, Luzerne county, Pa., by the Rev. S. Sidney Kohler, Mr. William S. Keitchum to Miss Lydia H. Fehnel, both of Briggsville, Luzerne county, Pa.

Obituaries.

Tribute of Respect.

Action of the Board of Managers of Bethany Orphans' Home, in relation to the death of Mr. John Wiest:—

At a meeting of the Board of Managers of Bethany Orphans' Home, Womelsdorf, Pa., held Oct. 4th, 1883, the following action was taken in relation to the death of Mr. John Wiest:

This Board has learned with sorrow of the death of Mr. John Wiest. He departed this life at his home in Freeburg, Snyder county, Pa., Aug. 7th, 1883, at the age of 53 years, 7 months and 12 days. He was elected a member of our Board in 1866, when the institution was still located at Bridesburg, Philadelphia. During the 17 years he has in many ways shown his hearty sympathy with the fatherless, and his practical zeal in behalf of their welfare. Of late years he could no longer attend all our meetings by reason of his remote residence and enfeebled health. The last time he met with us was at the dedication of our new building, in November last. So great was his interest in the institution that with his greatly reduced physical condition he traveled quite a distance to be present on that memorable occasion. His life was the hard fought battle of a conscientious, earnest Christian man. His death brought him victory, the crown, and abiding peace. We cordially bear our testimony to the noble traits of his Christian character, as an affable gentleman, an amiable and trustful friend, and a zealous co-worker in the cause of Christian beneficence.

Although we shall have to drop his name from the roll of our members in the flesh, our memory shall enroll his name among the growing number of the sainted friends of our dear Orphans' Home in our Father's house above.

Resolved That this Board herewith tenders its hearty condolence to the family of the deceased, and pray that the God of the fatherless and the friend of the widow may keep and sustain his bereaved widow and his fatherless children.

B. BAUSMAN, Pres.
D. B. ALBRIGHT, Sec.

At a meeting of the officers, teachers and scholars of Gwynedd Branch, Boehm's Sunday-school, held Sept. 30, 1883, the following was unanimously adopted:—

WHEREAS, The Great Head of All has in His infinite wisdom called from our midst our beloved and esteemed officer, Jesse Castner, one of our oldest officers, who began with us in the organization of this school, and

WHEREAS, It is but just to him and his family that we should record some lasting tribute of respect and worth to his memory, therefore be it

Resolved, That we are sensible that this school has lost one of its best friends and advisers, who by his kind and quiet disposition has always promoted peace, harmony and the best interests of us all.

Resolved, That while we mourn his departure we desire to record our appreciation of his worth and the fidelity with which he performed every duty.

Resolved, That we tender his family our sympathy in this hour of their affliction, assuring them that he had accomplished his work, and kept the faith and entered the rest which his Saviour had promised him.

Resolved, That a copy of the foregoing be presented to the family, put upon the minutes of the school, and given to the newspapers for publication.

ALEX. MILLER, Chairman,
JACOB D. DAVIS, Sec'y,
ELIZA D. DAVIS,
JAMES WILLIAMS,
LIZZIE WATSON,
WM. EDGAR DAVIS,

Committee.

DIED.—On Thursday, the 4th instant, at Fairfield, Pa., Mrs. Eliza J. Gelbach, wife of Joseph Gelbach, died very suddenly, sitting in her chair.

She was a member of the Reformed Church, and a remarkably exemplary woman. Her strict practice of Christian principle made her a power for good both in her family and the community in which she lived, and her death was a sad shock to all that knew her.

On Sunday morning, the 7th, notwithstanding the inclemency of the weather, a large procession of mourning relatives and friends followed her remains to Gettysburg, where the interment took place.

Our church at Fairfield has thus lost one of its brightest lights; so it seems to us, but in the wisdom of God her departure at this time may work more for His glory amongst us than if she had tarried longer. Mrs. Gelbach was 50 years, 7 months and 23 days old, and leaves a husband and a large family of devoted children, whose loss can only be repaired by the grace of God.

G. B. R.

Acknowledgments.

Received for library of Grace Mission S. S., Washington, D. C., from Ref. Ch. Shamokin, Pa., per Rev. T. S. Hacker, pastor, \$5.00; Shiloh Ref. Ch., Danville, Pa., per D. L. Lintin, Treas., 4 38.

F. SONTAG.

Bethany Orphan Home.

Received from Heller's S. S., Rufus M. Bushong, Supt. Dr. Gerhart, \$11.00; C. Z. Weiser, D. D., 93 34. Infant S. S., 1st Ref. Ch., Easton, Dr. T. C. Porter (per Mrs. Chidsey), 55 34. A. Stranb, Camden, N. J., 1.00. Deep Creek church, Rev. C. Baum, 20.00. Israel Laucks, York, Pa., 50 00. Mrs. Sarah Klopp, N. Heidelberg, 1.00. Mrs. Ellen Klopp, do, 2.00. Wm. M. Reilly, Ph. D., Myerstown, 5.00. Frederick Martin, Philad., 5.00. Albert Bros, Pueblo, Col., 3.50. Ladies of the 1st Ref. Ch., Coventry, Chester county, Rev. Geo. S. Sorber, box of clothing, 11.00.

D. B. ALBRIGHT, Supt.

Religious Intelligence.

At Home.

The Union Theological Seminary, at Hampden-Sidney, Va., has opened with 14 new students in the junior class, with others expected, making about 50 in all.

The General Council of the Evangelical Lutheran Church will open on Thursday, Oct. 18, 1883, in St. Peter's German Lutheran Church of New York city, (Dr. Moldehn, pastor.)

In the New England Conference of the Methodist Episcopal Church there is only one minister who receives as high a salary as \$2,000. Only five receive more than \$1,000. The average salary is about \$560.

The Christian Advocate estimates the Methodist population (not church membership) throughout the world at about twenty millions. The lay members of all the Methodist bodies, missions included, it places at 4,986,756, with 32,200 itinerant ministers, and 88,993 local preachers.

Mrs. Adaline M. Smith, of Oak Park, Ill., has proposed to give \$10,000 to found the "Smith Medical Mission," to be located at Nanking, China. Mrs. Smith designs this as a memorial of her deceased husband. She especially charges that the work be made earnestly evangelistic, and proposes to enlarge the gift as God may direct. We doubt not the Society will, with this prompting, gladly enter China's ancient and renowned capital.

The triennial report of the Board of Trustees of the General Theological Seminary of the Episcopal Church places the value of the real estate at \$286,921.22 and the personal estate at \$348,036.29, making a total of \$634,957.51. The Endowment Fund amounts to \$347,791.67. The contributions from the several Dioceses for the past three years amount to \$855,352.90. There are 82 students in the institution. The whole number matriculated since 1882 has been 1,419, of whom 32 have been honored with the office of a Bishop.

Mrs. Sarah B. Fisher, of Westborough, Mass., who died recently, left in her will a legacy of \$500 to the American Board of Foreign Missions. This bequest calls to mind again a remarkable incident in missionary history. Mrs. Fisher was one of the original members of a circle formed fifty-five years ago at Brookline, Mass., which had for its object the evangelization of Japan. More than forty years before the American Board sent its first laborer to Japan, while that empire was absolutely closed against foreigners, and when almost nothing was known concerning its condition or its people, this company of women met regularly to labor and pray for that distant land. They laid aside their gifts for a mission for more than a generation before it was begun. Many have wondered how it happened that such a deep interest in a country so entirely isolated from the civilized world should have been awakened in the minds of the members of that sewing circle. It is said that a curiously wrought Japanese basket, on the table of a Christian merchant at whose house they met, was the occasion of their choosing this particular object for their gifts and prayers.

The American Board of Foreign Missions began its seventy-fourth annual meeting in Detroit, Michigan, on the 2d inst. The following figures will be of interest:

The income of the Board for its first year was \$999.52; for its tenth year, \$39,949.45; for its twentieth, \$83,019.37; for its thirtieth, \$241,691.04; for its fortieth, \$251,862.28; for its forty-seventh year, \$388,932.69. Then the Reformed (Dutch) Church withdrew, and for two years there was a falling off, but in its fiftieth year it was \$429,799.08. In its fifty-ninth year it was \$525,214.95. Then the Presbyterians withdrew, and it fell off \$84,000 the next year, but in 1881 it was \$691,245.16. Its income during the past year from all sources was \$590,995.67.

The American Board sustains at the stations named, the following missionaries:

Zulus, 28; West Central Africa, 7; European Turkey, 26; Western Turkey, 66; Central Turkey, 28; Eastern Turkey, 41; Mahatta Mission, 22; Madura, 30; Ceylon, 16; Fochow, 13; North China, 42; Japan, 43; Micronesia, 16; Spain, 6; Austria, 3.

The foregoing figures include men and women. They are sufficiently accurate to give a view of the great work the American Board is doing.

The Presbyterian Ministers' House, at Perth Amboy, N. J., was opened with appropriate exercises on Tuesday, the 9th inst. The building was thrown open and surveyed by the visitors. The first item in the programme was a collation of which more than a hundred guests, besides the inmates of the house, partook. The assembly then gathered in the parlor, when Rev. Dr. V. D. Reed, the President of the Presbyterian Board of Relief, announced the object of the meeting. Rev. Dr. Knox on behalf of the Committee on Furniture and the improvement of the property stated what had been done. Rev. J. DeHart Bruen, of Clayton, N. J., related the circumstances by which his cousin, Dr. Alexander M. Bruen had been led to deed this house to the Relief Board. Then followed a consecration prayer by Rev. Dr. Hale, Corresponding Secretary of the Board, after which an address of welcome was delivered by Rev. David Stevenson, pastor of the Presbyterian Church of Perth Amboy. Brief speeches were made by Dr. Howard Crosby, Dr. S. Ireneus Prime, Dr. R. D. Harper, Dr. J. A. Henry, Dr. C. A. Dickey, William G. Moorhead, Esq., and Rev. C. Brown, Treasurer of the Board. The closing speech, by George Junkin, Esq., was an argument showing that the work of the Board is not a charity in the popular sense, nor a mere expression of sympathy by the Church, but a matter of justice, founded on a minister's right to recompense under the ordinance of God. The doxology, "Praise God from whom all blessings flow," closed these exercises.

Abroad.

At a convention of some 400 teachers in Denmark, a proposition was made to banish all religious teaching from the parish schools, but it was met with no response, and the mover was glad to withdraw it.

The Convocation of Canterbury has postponed till 1888 the consideration of the "Reformed Spanish Church," which Bishop Riley helped to organize in Spain and which asks for the consecration of its Bishop elect.

Prof. Watts has been appointed convener of the Belfast Council Committee of Arrangements, in place of Dr. Knox. The reception in connection with the Council will be held in the Ulster Hall, and the subsequent meeting in St. Enoch's Church.

Times change. There is a Bible stand near the Piazza della Signoria, in Florence, where Savonarola was burned at the stake in 1498. A resident thus writes: "The ashes of the celebrated Prior of S. Marco were thrown into the Arno, but the Word for which he and many others suffered is now being publicly sold mid-way between the stake and the river."

The "Norfolk Luther Stifflers," one of the leading societies of the Church of Norway, is organized for the three-fold purpose of—1. The circulation of the Holy Scriptures. 2. The print-

ing and circulation of approved religious books. 3. The education of pious and gifted young men, as pastors and school-teachers for the service of the Church. During the past year upwards of 309,000 copies of such books were printed, and no less than 410,750 publications were distributed by sale and gift.

A correspondent writing to the London Times says: "It is an admitted fact that among the clergy of the Church of England there is an amount of personal poverty simply appalling. It is, I believe, also admitted that to the hard working, thoroughly efficient, and intellectual clergy disestablishment would, in a pecuniary sense, prove a blessing instead of a curse; for purchase would cease, and the people themselves would in some form or other have more power in the appointment of clergy to livings than they now have."

The Deaconess Institution of the State Lutheran Church in Denmark has just completed 20 years of very successful work. The number of the deaconesses actually engaged in various charitable institutions in Copenhagen is upwards of 100, while in the Provinces no less than 50 stations have hospitals, orphanages, industrial schools and houses of recovery under the care of the sisters. The ministrations of these Christian women is a public benefit, gratefully recognized alike by the authorities of the State and the Church.

The luster of fine linen rapidly becomes impaired by washing them with soap containing too much alkali, which cuts the fiber, so roughens and destroys the finish. The Ivory Soap contains no free alkali, so its use insures "snowy" linen of glossy "beauty."



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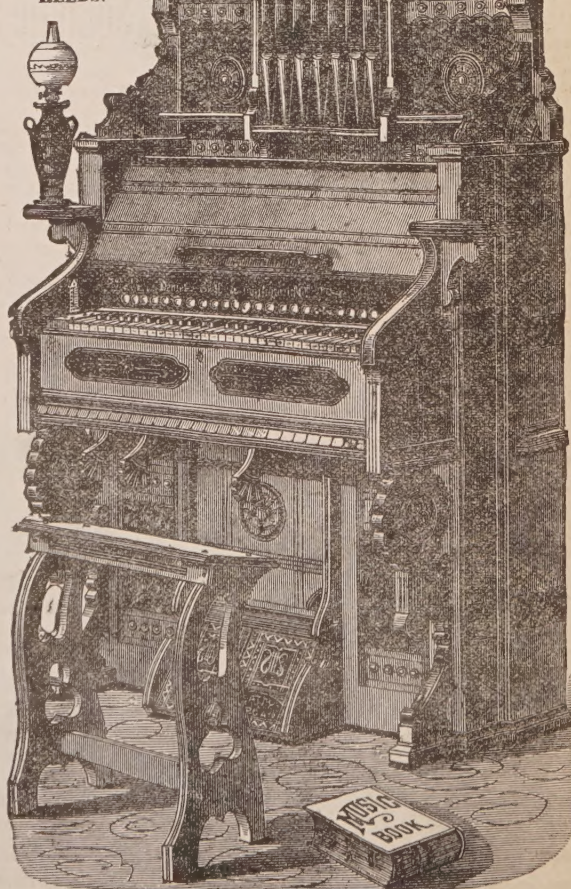
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REGULAR PRICE, \$115.00 If you are in want of an Organ order at once from this advertisement, or from the regular price, \$115.00. Remember, this offer cannot be continued after the limited time of Thirteen Days has expired, as the AUTUMN and WINTER MONTHS are fast approaching, when I sell thousands at the regular price. Read the following brief description and let me hear from you anyway, whether you buy or not.

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10. VOX JUBILANTE.—This stop, when used in conjunction with Stops Nos. 3, 4, 5 and 6, peals forth most delightful music.

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MONDAY, October 16, 1883.

FEED.—Sales of 3 cars medium Winter bran, spot, at \$16.50; 2 cars good do. do. spot, at \$16.75; 4 cars choice do. do. spot, at \$17, and 6 cars do. do. to arrive, at \$17 per ton.

FLOUR.—We quote: Western and Pennsylvania super at \$3.25@3.62; do. do. extras, \$3.75@4.25; Pennsylvania extra family, \$4.90@5.12; Delaware do. do., \$5.25@6; Ohio do. do., \$5.25@6; Indiana do. do., \$5.25@6; St. Louis and Southern Illinois do. do., \$5.25@6; Minnesota bakers' clear, \$5.50@6; do. do. straight, \$6@6.50; patents, Winter wheat, \$5.90@6.90; do. Spring, \$6.75@7.25. Rye flour was scarce and firm at \$4 3/4 bbl.

WHEAT.—Sales of 12,000 bushels No. 3 red, not yet unloaded, at \$1.02, with \$1.02 1/2 subsequently bid; 15,000 bushels No. 2 red at \$1.07 1/2, with \$1.08 1/2 bid for fresh receipts after the noon call, and \$1.16 bid for No. 1 red; 10,000 bushels No. 2 red, November, at \$1.09 1/2; 25,000 bushels do. do. at \$1.08 1/2.

CORN.—Sales of 1200 bushels rejected, track, at 56c; 1200 bushels No. 3 track at 58 1/2c; 600 bushels do. track at 58c; 1200 bushels do. track at 57 1/2c; 3000 bushels do. grain depot, at 58@57 1/2c; 600 bushels steamer, in grain depot, at 58c; 600 bushels do. track, at 58 1/2c.

OATS.—Sales of 35,000 bushels No. 2 white, November, at 36 1/2c; 5000 bushels do. do. at 36 1/2c, and 10,000 bushels do. December at 37c, closing at the noon call as follows: No. 2 white, October, 36c bid and 36 1/2c asked; November, 36 1/2c bid and 36 1/2c asked.

HAY AND STRAW.—We quote: Timothy, choice Western and New York, \$15.50@16; do. No. 1 do., \$14@15; do. No. 2 do. do., \$12@13; mixed, \$8@10; damaged and low grades, \$7@10. Cut hay, \$16@18. Rye straw, \$13@13.50. Wheat straw, \$6@7. Oat straw, \$8.

MOLASSES.—New Orleans was steady at 31c. for common up to 55c. for fancy. Sugarhouse molasses was dull at 14@16c, the latter for extra heavy.

PROVISIONS.—We quote: City family, per bbl., \$13.50@14; do. packets, \$12.50; do. No. 1 mess, \$11.50; beef hams, \$19.50@20; India Mess beef, in tcs, \$19; dried beef, \$15@17. Pork—Mess, new, \$12.50@13; do. prime mess, \$15.50. Hams—Smoked per lb., 15 1/2@16 1/2c; do. S. P. fully cured, 13 1/2@14 1/2c. Sides, smoked, 8 1/2@9c; do. in salt, 7@7 1/2c. Shoulders—In dry salt, old, 5@5 1/2c; do. do. new, 5 1/2@6c; do. smoked, 6 1/2@7c; do. pickle, 7@7 1/2c; do. smoked, 8@8 1/2c. Bellies—In pickle, 10 1/2c; do. smoked, salt, 10@11c. Lard—City refined, \$9@9.25; do. steam, \$8.50; do. butchers' loose, \$7.75.

SUGAR.—Raw was in light supply, and firm at 6 1/2@6 3/4c. For fair to good refining Muscovades. Refined were quiet at 8 1/2c. for powdered; 8 1/2@8 1/4c. for granulated; 8 1/2@8 1/4c. for crystal A, and 8 1/4c. for confectioners'.

BUTTER.—We quote: Creamery, Pennsylvania extra, 30c; firsts, 26@28c; do. Western, extra, 30c; firsts, 26@28c; do. imitation, extra, 23@25c; firsts, 20@22c; do. June extra, 22@24c; do. firsts, 20@22c; Bradford county fresh tubs, 27@28c; do. do. extra, 25c; firsts, 22@24c; Western dairy extra, 22c; firsts, 18@20c; factory extra, 14@15c; firsts, 8@10c; prints, Pennsylvania, extra, 32c; firsts, 27@30c; seconds, 20@25c; rolls, extra, 18c; firsts, 14@15c; grease, scrapings and common butter, 4@5c; common and medium shipping grades, 8@9c.

CHEESE.—We quote: New York factory choice, 12 1/2c; do. do. fair to good, 11 1/2@12c; night skims, 9 1/2@10c; Ohio choice, 11 1/2@12c; do. fair to good, 10 1/2@11 1/2c; Pennsylvania creamery, part skims, fancy, 6 1/2@7c; do. do. fair to prime, 5@5 1/2c; do. do. skims, choice, 4@4 1/2c; do. do. rejected, 1@2c.

EGGS.—We quote: Pennsylvania and New Jersey, extra, 26c; firsts, 25 1/2c; Delaware and Maryland, extra, 26c; firsts, 25 1/2c; Western, extra, 25c; firsts, 24 1/2c; ice house, Pennsylvania, extra, 23@24c; do. Canada extra, 22@23c; limed, 21@22c.

LIVE POULTRY.—We quote: Fowls, hens, near by, 12@13c; do. do. near by, mixed lots, 11c; do. Southern and Western mixed lots, 11c; roosters, old, 7@8c; Spring, small and medium, 11@12c; do. large, 12@13c; turkeys, near by, nominal; do. Southern and Western, nominal; ducks, near by, 12c; do. Southern and Western, 11c.

GREEN FRUITS.—We quote: Apples, Western fancy varieties, per bbl., \$3.50; do. Western mixed Fall, 3 bbl., \$2.50@3; do. New York

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fancy varieties, 3 bbl., \$3; do. New York average mixed Fall, per bbl., \$2.50@2.75; do. near by, sour, per bbl., \$2.25; pears, common and cooking, per bbl., \$2.25@2.50; do. Duchess, per bbl., \$4@5.50; do. Seckel, per bbl., \$4.50@7; do. Louise Bonne, per do., \$4@6; do. Bu. Bose, per do., \$6@8. Grapes: Delaware, per lb., 8@9c; do. Catawba, per lb., 8c; do. Concord, per lb., 4@4 1/2c; cranberries, Jersey choice, per bushel crate, \$3.25@3.75; do. common and fair, per do., \$3.25@3.75; quinces, as to size and quality, per bbl., \$4@6. Florida oranges, per 1/2-bbl. box, \$4@5.

VEGETABLES.—We quote: Potatoes, Early rose, per bushel, choice, 50@55c; do. fair to good, 45@48c; Burbank choice, 50@55c; do. fair to good, 45@48c; snowflake, choice, 50c; do. fair to good, 45@47c; peerless, 45@48c; sweets, per basket, 50@60c; do. seconds, 20@25c; do. prime, per bbl., \$2.50@3. Onions, per bbl., \$1.75@1.85; do. per bushel, 55@60.

Live Stock Prices.

The receipts for the week were: Beesves, 3500; sheep, 14,000; hogs, 6,500. Previous week—Beesves, 4500; sheep, 12,000; hogs, 5500.

BEEF CATTLE were in lighter supply, and prices in sympathy with the West advanced 1/2c. on all grades, which butchers reluctantly paid. But few extra choice arrived, most of the sales being made at 5@6c. Quotations: Extra, 6 1/2@6 3/4c; good, 5 1/2@6 1/2c; medium, 5 1/4@5 1/2c; common, 4 1/2@5 1/4c.

FAT COWS were not wanted even at the low rate of 3@4c.

MILCH COWS were in fair demand at \$35@75.

VEAL CALVES were active at 6@8c.

SHEEP AND LAMBS were slow and prices declined on all grades, but especially on common, which were not wanted at any figure. Quotations: Extra, 5@5 1/2c; good, 4 1/2@4 3/4c; medium, 3 1/2@4c; common, 2@3 1/4c; lambs, 3 1/2@7 1/4c.

HOGS were active and unchanged, although a few extra choice brought 7 1/2@7 3/4c, but the general rate was 7 1/2c. for the best. Quotations: Extra, 7 1/2c; good, 7 1/4c; medium, 7 1/4c; common, 7@7 1/4c.

CITY DRESSED BEEVES were in fair demand and closed firm at 7 1/2@9c.

DRESSED SHEEP were moderately active and closed at 7@9 1/2c. Lambs at 10@13c.

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